

THE MONTHLY
RELIGIOUS MAGAZINE.

VOL. XLII.—DECEMBER, 1869.—No. 6.

ENGLISH PRESBYTERIANISM.

AN EPISODE IN HISTORY.

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An article on this subject ought to have been forthcoming, seven years ago, against the Second Centenary of the Feast of St. Bartholomew, since A.D. 1662. And perhaps for various reasons converging on the ancient font, at which he was baptized, some such a memoir as this was properly due from the present writer.

There have lately appeared in American periodicals, two or three articles as to Presbyterian chapels, in England; but better than they, even in their own way, is the article, from a reprint of which, are made the quotations which follow. And indeed as regards the old meeting house in Preston, which is described, the English critic, was probably more completely a foreigner than any American could possibly be; for reasons, which will hereafter appear.

Nearly all the Unitarian congregations in England are of Presbyterian descent. And indeed out of two hundred and forty Presbyterian chapels of about the year 1700, to-day two hundred and twelve have congregations, which may be described as being Presbyterian-Unitarian, and as being com-

posed of persons pledged, in every way, to religious liberty, and fidelity to the Spirit.

The spirit of a Unitarian congregation in England, that is of Presbyterian descent, is the spirit of a people, who one generation after another, have been isolated and persecuted, but who yet have all the while, been sacredly cherishing among themselves the lamp of that liberty with which Christ made men free, as being truly the light of the world.

The position of a Presbyterian chapel is worthy of notice. Sometimes it stands in a yard, surrounded by high walls, and approachable only through great strong doors. Sometimes, it is to be found, as though it had been hidden away, in a garden, or a park. And sometimes it seems as though it had been placed, with a view to being made defensible against an attack. But, in those cities, which were the strongholds of the Parliament, during the civil war, the Presbyterian chapel stands like some strong trusty man, with his neighbors about him. And in the country, at a safe distance from towns, the Presbyterian Chapel stands, usually, with trees about it, and in the midst of a graveyard, into which has been gathered the dust of five or six generations of worshipers, who died in faith. But, of course a modern Unitarian church is quite another edifice from these old chapels.

The following are the words of an English writer as to what he calls the Unitarian chapel, in Preston, but which perhaps by the townspeople themselves is commonly called the Presbyterian meeting-house :—

“ The edifice wherein our Unitarian friends assemble every Sunday is an old-fashioned, homely looking, little building — a tiny, Quakerized piece of architecture, simple to a degree, prosaic, diminutive, snug, dull. It is just such a place as you could imagine old primitive Nonconformists, fonder of strong principles and inherent virtue than of external embellishment and masonic finery, would build. A small, and somewhat neat graveyard is attached to the chapel ; there are several tombstones laid flat upon the ground ; and in the centre of it there is a rather elaborate one, substantially railed round, and surmounting the vault of the Ainsworth family. The remains

of the late W. Ainsworth, Esq., a well-known and respected Preston gentleman, are interred here. At the northern side of, and directly adjoining the chapel, there is a small Sunday school. It was erected about fifteen years ago, the scholars previous to that time having met in a little building in Lord's-walk. The average attendance of scholars at present is about sixty. The chapel, internally, is small, clean, plain, and ancient-looking. A central aisle runs directly up to the pulpit, and it is flanked with a range of high, old-fashioned pews, some being plain, a few lined with a red-colored material, and several with faded green baise, occasionally tacked back and elaborated with good old-fashioned brass nails. The seats vary in size, and include both the moderately narrow and the full square for family use. There are nine variously shaped windows in the building ; through three of them you can see sundry things, ranging from the spire of the parish church to the before-mentioned wall with the broken glass top ; through some of the others faint outlines of chimneys may be traced. The chapel is light and comfortable looking. There seems to be nothing in the place having the least relationship to ornament, except four small gas brackets, which are trimmed up a little, and surmounted with small crosses of the Greek pattern. At the west end, supported by two pillars, there is a small gallery, in which a few elderly people, the scholars, and the choir are deposited. The body of the chapel will accommodate about two hundred persons. The average attendance, excluding the scholars, will be perhaps sixty. When we visited the place there were fifty present — forty-five down-stairs and five in the gallery ; and of this fifty, upwards of thirty were females. The congregation is quite of a genteel and superior character. There are a few rather poor people embraced in it ; but nine out of ten of the regular worshipers belong to either independent or prosperous middle-class families. The congregation, although still 'highly respectable,' is not so influential in tone as it used to be. A few years ago six or seven county magistrates might have been seen in the chapel on a Sunday, and they were all actual 'members' of the body ; but death and other causes have reduced the number of this

class very considerably, and now not more than two are constant worshipers. There is neither sham, shoddy, nor rant in the place. From one year's end to another you will never hear any of them during any of the services, rush into a florid yell or reduce their spiritual emotions to a dull groan. They abstain from everything in the contortional and ejaculative line ; quiet contemplative intellectualism appears to reign amongst them ; a dry, tranquil thoughtfulness pervades the body. They are eclectical, optimistic, cool ; believe in taking things comfortably ; never conjure up during their devotions the olden pictures of orthodoxy ; never allow their nerves to be shattered with notions about the 'devil,' or the 'burning lake' in which sinners have to be heated forever and ever ; never hear of such things from the pulpit ; would not tolerate them if they did; think they can get on well enough without them. They may be right or they may be wrong ; but, like all sections of Christians, they believe their own denominational child the best. There are two services every Sunday in the Unitarian Chapel—morning and evening—and both are very good in one sense, because both are very short."

And as to the minister of the chapel it is said, "What he says he means ; and what he means he reads. His prayers and sermons are all read. He is not eloquent, but his language is scholarly, sometimes choice, always exact. He never allows himself to be led away by passion ; sticks well to his text ; invariably keeps his temper. He wears neither surplice nor black gown in the pulpit, and does quite as well without as with them. The services in the main are simple, free from all boisterous balderdash, and if not of such a character as would suit everybody, are evidently well liked by those participating in them."

The Unitarian or Presbyterian chapel, was, to the writer of the preceding article, a curious place, for its look and services. But, in all probability, he did not know at all, the history of his neighbors, and of the manner in which their minds had got attuned. It is a common proverb, that one half of the world does not know, how the other half lives. Nor often does either half of the world credit the other half for sensi-

bility. What is directly under our eyes, is often the last thing to be thought about. And probably, there is not an Episcopalian nor a Methodist, in the town of Preston, who has the least notion that in the Presbyterian chapel, sometimes called Unitarian, the still air is eloquent of other days, and of vicissitude, endurance, and painful thought.

When the times of the Commonwealth were ended, and Charles the Second had been restored, he betrayed the Presbyterians, without whose trust in him and assistance, he could never have got seated on the throne of England. And the liberty of conscience, which they were to have been allowed, was scornfully denied them. By the Act of Uniformity, it was commanded that the Book of Common Prayer should exclusively be used in every church, and that before the Feast of St. Bartholomew, in the year 1662, every parson, vicar, or other minister, should before his congregation, say these words, "I do here declare my unsiegnd assent and consent to all and everything contained and prescribed in and by the Book, entitled 'The Book of Common Prayer.'"

Be it remembered that these Presbyterians were not opposed to liturgical services. But they were opposed to having a liturgy exclude free prayer. And generally perhaps, they would have accepted the Book of Common Prayer, if some liberty had been allowed them, as to its use, and if it had not been intended as an extinguisher of free thought. All and everything contained in the Book of Common Prayer! Really there is a vast theological library in it. Think of the controversies almost innumerable, which are connected with one page and another, and one phrase and another in the book! Think of the hundreds of volumes, from which the Thirty-nine Articles alone have been distilled! And yet on a sudden notice, a public profession of assent and consent was commanded for men, who had been believing themselves to be ministers of Christ, and not merely clerical servants of the State.

And two thousand clergymen were deprived of their livings and ejected from their pulpits, because of their having been unable to strain their consciences, like kings of the Stuart

time. Subsequently and rapidly, they were made the victims of other persecuting laws. They were forbidden to teach school or to have boys as boarders, or to approach within five miles of the places whence they had been ejected as clergymen, or except while journeying to be seen within five miles of any city, or any town corporate, or any borough represented in Parliament. And in 1664, by what was called the Conventicle Act, it was enacted that every person, above sixteen years of age should be liable to fine and imprisonment, who should be present at any religious service, in a house, where, besides the household, more than five other persons should be met together for worship, otherwise than according to the Liturgy or Practice of the Church of England. Under this act by a single Justice of the Peace, without a jury, and by the oath of one informant, offenders might be sentenced "to be banished to some of the American plantations for seven years, or pay one hundred pounds, excepting New England and Virginia; and in case they return, or make their escape, such persons are to be adjudged felons, and suffer death without benefit of clergy."

Says the historian, "Before the Conventicle Act took place the people were courageous, and exhorted their ministers to preach till they went to prison: but when it came home to themselves, and they had been once in jail, they began to be more cautious, and consulted among themselves, how to avoid the edge of the law, in the best manner they could: for this purpose, their assemblies were frequently held at midnight, and in the most private places." The preceding quotations are from the first edition of Neal's History of the Puritans, and from a copy enriched by his autograph, and by the handwriting of two other eminent non-conformists, to whom respectively the volumes once belonged.

The Church of St Mary, at the top of the hill in Kidderminster, is a grand, ancient edifice: but after Richard Baxter was ejected from it, by the Act of Uniformity, and had been banished from the town by the Five-Mile Act, he never saw either the church or the town again. He had created almost a township of saints, but he had to know that through the

interference of the law, no other persons could be magistrates there, or preachers, or even schoolmasters, but such probably, as would hold him in derision. The bishopric of Hereford had been offered to him, by the Government of Charles the Second: yet by that same Government, subsequently he was forbidden even to pray amidst his own family, and even in his own house, if there should happen to be more than five strangers present. His wife, Mary Chälloner that was, out of her zeal and at her own cost, built a meeting-house in London, but Baxter never preached in it but once.

The hardship of some fresh law started against him—a summons into court, at the instance of some spy or informer—threats and abuse from some time-serving judge—alarms as to the safety of one friend and another, all over the country—and grief for the misery unending of which a false king had been the commencement,—these were the frequent experiences with which wore away the long old age of him that wrote “The Saints’ Rest.”

Baxter lived however to see the end of the Stuart kings, the arrival of William and Mary from Holland as sovereigns, and the beginning of brighter days. During twenty or thirty years of such discipline, as is indicated above, the Presbyterians expiated what bigotry they might themselves have been guilty of, in the times of the Commonwealth, and grew more fully into the same mind with Baxter. And at last, when they were free to worship in public, and to build themselves meeting-houses, they wished for neither Presbytery nor creed. But the name of Presbyterian continued to be dear to them, because of what had been borne for it. And contrary to the practice of other sects, they commonly defined in their trust-deeds, the purpose of their chapels, in the most liberal manner, simply as being for the worship of Almighty God, or for the uses of a Christian society, or for persons not prohibited by law from using liberty of conscience. And this they did, while yet they were Trinitarian as to theology.

What noble men these were that emerged from the furnace of affliction so calmly! What heroic lives, they must have been living, who had been filling with forethought for the Church, while themselves under persecution!

Seventy years earlier than their period was the sailing of the Mayflower, of which Daniel Neal has given an account; though the name of the vessel he seems not to have known of. That ship went forth from Delft-haven, escorted by a grand destiny, of which there would seem to have been some sense, at its sailing. The words of Mr. John Robinson of Leyden, to his parishioners, at parting from them, are like the comforting speech of a man, whose eyes were looking into a distant glorious future. Before God and his blessed angels, he charged his friends, "If God reveal anything to you, by any other instrument of his, be as ready to receive it, as ever you was to receive any truth by my ministry: for I am verily persuaded the Lord has more truth yet to break forth out of his holy Word. For my part, I cannot sufficiently bewail the condition of the Reformed Churches, who are come to a period in religion, and will go at present no farther than the Instruments of their Reformation." As fully persuaded in his own mind, as St. Paul would have had him be, and actually a Confessor for the truth, while he was speaking, he could yet say, from that purity of intellect, which almost answers for prophecy, "It is not possible the Christian world should come so lately out of such Antichristian darkness, and that perfection of knowledge should break forth at once." Seventy years from the utterance of these memorable words, the spirit of them, was the life of a new people in England, just escaped from under the hand of oppression. And it was in faith like this as to Christ, and the use of Christian liberty, that the Presbyterians laid the foundations of their Church. It was however no other foundation than what had already and anciently been laid, and been sanctioned by the apostle to the Gentiles.

While these years were passing, the thinkers thought more and more, and became more and more persuaded of the impropriety of the use of creeds in the Church. And they came to feel very strongly about the unity of the spirit, as being something more real than the temporary agreement of individual intellects. And so, when with more peaceful times, it was proposed that there should be a union between them,

and another body of similar opinions, theologically, the junction was found to be impossible, because these Presbyterians were unwilling to subscribe to a creed, of which indeed they believed all the articles, because they held that subscription to what was beyond the Bible, and additional to it, was actually derogatory to the Scripture itself.

Within fifty years after this decision of theirs, these lovers of religious liberty found themselves to be confronted on their Unitarian tendencies, by a penal enactment as to the doctrine of the Trinity. By that law, to impugn the doctrine of the Trinity, was punishable, as a first offence, by a fine and imprisonment, and as a third offence by the confiscation of all the property of the offender and by imprisonment for life. Milton would probably have been a victim to this law, but that he kept secret his Treatise on Christian Doctrine, which was published for the first time, about forty years ago. The Last Thoughts, or The Trinity, by Isaac Watts, would have exposed him to prosecution, if they had been printed in his lifetime. And both Locke and Newton were amenable to this persecuting law, if there had been persons willing to enforce it against them. This law was repealed only as late as the year 1813. And thus because persecuting laws were leveled against them, in so many ways, necessarily as time wore along, these English Presbyterians seemed to be more and more, a secluded, peculiar people. And generally, only those of them held together who were strongly persuaded.

These men were the pioneers of free thought, in England, religiously. And as against "Church and State," the front which they showed for a hundred years, was wonderful.

A hundred years ago, before theological change had begun with them markedly, they had become a sifted, elect body. And while they were becoming Unitarian, they seemed to the general gaze of England, to be growing more and more singular, eccentric, and unaccountable.

At the outbreak of the French Revolution, very commonly these people showed themselves to be in sympathy with it, and thereby got themselves separated still more widely from the great body of their countrymen. And the same result

happened for them, with other great causes, which they espoused, and which even issued fortunately.

The Presbyterians were staunch supporters of the House of Hanover. The last irruption of the Scotch into England, on behalf of the Stuarts and the Pretender, was in the year 1747. And a battle was fought at Prestonpans, near the place, which has been referred to. At this battle, the Presbyterians of the neighborhood did good service. And there is a Presbyterian chapel at Chowbent, which boasts of a bell that was given by the king, in recognition of the manner, in which the minister led the men of his congregation into the fight. About that battle, in which the Scotch rebels were defeated, the writer hereof, once talked with a man, who witnessed it. He was a man of one hundred and twelve years of age. And with his failing memory, one of the main points, by which he recollects himself, was that always he had been a Presbyterian.

These good old Presbyterians, just as they were becoming Unitarians, found themselves in front of the doctrine of necessity, which they generally took, as Coleridge did, for high noonday light. But some of them, soon began to shiver in it, and got away from it, into the warmth of Methodist chapels, and the cool comfort of the Church, as established by law.

But meantime what was left of the old Presbyterian body, became through trial and elimination, more and more a party of reformation and public spirit. And thus in many towns, where there are Unitarian places of worship, it is to be found, that the descendants of the old Presbyterians, in proportion to their numbers, have achieved five times, ten times or twenty times as much public trust and work, as any other religious body.

And thus also it has happened, that while a few Unitarians in a town, might direct its policy, hardly anybody would be willing to look in at their meeting-house, to know of their way of worship.

As might be expected, in such circumstances, the Unitarians in England, of to-day, are the descendants of liberal

forefathers, reaching up by descent, often to the times of the Commonwealth.

It should be remembered, however, that up to the year 1828, no person attending a Unitarian chapel, could be a sheriff, or a magistrate, or an officer in the army, or a mayor, or alderman, or a custom-house officer, or even be a constable. Because, for induction into all offices held under the government, the first step was for a man to take the sacrament, in some Church of the Establishment, and demand from the clergyman, a certificate of his having been a communicant. Nor as late even as the year 1830, could a marriage be celebrated in a Presbyterian chapel in England, nor by anybody else than a clergyman of the Establishment with the Book of Common Prayer. This however was an indignity, to which the people of Ireland and Scotland were not subjected.

Nor yet, at a Presbyterian place of worship, within the last ten years could a youth have been an attendant, and have had his pecuniary rights as to the University at Oxford, without a violation of his conscience. For, anywhere in England, at that time, where there was an Oxford scholarship belonging to a county, a township, or a family, a young man might deserve, and earn, and even be offered it, and yet be unable to avail himself of it, unless he were willing to subscribe to the Thirty-nine Articles, of the Church of England, in a book, to be produced for him by the vice-chancellor, on his offering himself, for matriculation. By the small body of English Presbyterians, during its existence, there must have been made by one member and another, and in one place or other, sacrifices for conscience' sake, enough almost for an army of Confessors.

Coleridge, the poet, once thought that he was a Unitarian, and actually preached to Unitarian and Presbyterian congregations for a while. And in connection with what has preceded, it is curious to know that he published, that what first made him doubt about Unitarianism, was finding that its professors were devoid of imagination, which he regarded as a faculty higher than reason. Though yet, an impartial person might have told him, that the half of a good head might be better, in a way, than the whole of a poor one.

However it is a fact, that Coleridge never wrote so grandly as while he was a Unitarian, and a necessarian also. The following lines may be regarded, monumentally, as the height of his genius. They are from his "Religious Musings on Christmas Eve, 1794." Joseph Priestley had just found refuge in Philadelphia, after having had his house and library, and the meeting-house of which he was the minister at Birmingham, burned by a mob, who destroyed also other chapels and houses, belonging to Unitarian-Presbyterians. From that enraptured foresight of his, it was thus that Coleridge wrote —

"While as the Thousand Years
 Lead up their mystic dance, the Desert shouts !
 Old ocean claps his hands ! the mighty Dead
 Rise to new life, whoe'er from earliest time
 With conscious zeal had urged Love's wondrous plan,
 Coadjutors of God. To Milton's trump
 The high groves of the renovated Earth
 Unbosom their glad echoes ; inly hushed
 Adoring Newton his serener eye
 Raises to heaven ; and he of mortal kind
 Wisest, he first who marked the ideal tribes
 Up the fine fibres through the sentient brain,
 Lo ! Priestley there, Patriot, and Saint, and Sage !
 Him, full of years, from his lov'd native land
 Statesmen blood-stained and priests idolatrous,
 By dark lies maddening the vain multitude
 Drove with vain hate. Calm, pitying he retir'd,
 And mus'd expectant on these promised years."

How much depends on the way, in which a thing is thought of! Necessarianism has been ridiculed in many ways. But yet how sweet, and rapturous, and prophetic almost is this statement of it!

"Believe thou, O my soul,
 Life is a vision shadowy of truth ;
 And vice, and anguish, and the wormy grave,
 Shapes of a dream ! The veiling clouds retire,
 And lo ! the Throne of the redeeming God
 Forth flashing unimaginable day,
 Wraps in one blaze, earth, heaven, and deepest hell."

But really to the attendant on public worship, at such a

chapel as has been described above, what could Coleridge have been or seemed as a preacher? As it happens, he has left an amusing account of the manner in which he was regarded by a Presbyterian gentleman in Lancashire, living within a few miles of the chapel, of which an account has just been given. Through the Unitarians, at the end of the last century, Coleridge, as it seems now, must have swept like a comet. But yet he was, afterwards, never so much at home, as he was while amongst them, nor did he ever write so well. By metaphysics, if the Unitarians of his youth, were blinded and bewildered, so too was he in his old age, as a Trinitarian, as many people think. But after all, what tender truthful words, those are, in which, towards the end of his life, Coleridge tells of his state of mind, while he was preaching Unitarianism, as he thought!

He felt himself as though repulsed by the Unitarians, because of their inability to sympathize with those thoughts, which gain support and glory from the imaginative faculty. But truly, when he said anything like that, he must have forgotten himself for a moment. For, in all time past, never did an angel on a visit ask for a welcome. And certainly, never should a teacher bemoan himself as wanting a certificate from his scholars, any more than a prophet should ever have wished for praise, in the discharge of his office, as a messenger from the Lord to sinners. But indeed, what would Cole-ridge have been, or what ought he to have been contented to be, in the churches of the Establishment, at a time when John Wesley was treated as he was, notwithstanding his having been a graduate of Oxford University, and a clergyman episcopally ordained? Coleridge really owed more to the Unitarians, than perhaps, in a sectarian way, he ever did, even to the Established Church. For to them, he owed the friend-ship of the Wedgewoods, and also those forms of thought, which were the channels, through which his highest inspira-tion reached him.

Seventy years ago, preaching among the Unitarians, Cole-ridge may have felt himself chilled. But except among the Methodists, who might have appreciated him in a dim fashion,

there was not a religious body, who could have welcomed him, as a preacher. With his present reputation, if such a thing were possible, he might come back and preach acceptably, but as a mere unknown stripling, what chance would he have even to-day, in the pulpit of Westminster Abbey, or on any other high place, were he to discourse in the vein of his Religious Musings on —

“Such delights
As float to earth, permitted visitants !
When in some hour of solemn jubilee,
The massy gates of Paradise are thrown
Wide open, and forth come in fragments wild
Sweet echoes of unearthly melodies,
And odors snatch'd from beds of Amaranth,
And they, that from the crystal river of life
Spring up, on freshened wing, ambrosial gales !
The favor'd good man in his lonely walk
Perceives them, and his silent spirit drinks
Strange bliss, which he shall recognize in heaven.”

No ! if Coleridge had had more patience, the Unitarians might have become much the better, for him, without his perhaps having been made any the worse by them. But courses will have their way ; and what seed is in the earth, time keeps ripening.

Trinitarian and Unitarian — for persons, both able and willing, that controversy, as a textual argument, may now be regarded, almost, as concluded, for the present. And certainly, because of the new light, which there now is on the Scriptures, it is not what it was, when it began, and never can be again. For there is not even an intelligent Athanasian but must feel at a scientific meeting, that his creed would sound strangely, and for significance be altogether abated by what to-day is the grand question between the world and the church of Christ, and which is as to whether we human beings are subjects of merely the laws of nature, or are creatures of the Spirit. And on this subject, if Coleridge had been living, he would have had something like some “word of the Lord” to say.

The descendants of the English Presbyterians may be nu-

merically few ; but they have always been socially strong. In 1844, a fanatical attempt was made to dispossess them of nearly all their chapels, by reviving and enforcing the effects of an old persecuting law. The Government of the day intervened with a Bill in their favor, in Parliament. In support of that Bill, four or five hundred petitions were presented to Parliament, and against it many thousands. Indeed against these descendants of the English Presbyterians, on account of their Unitarianism, a larger number of petitions was presented in Parliament, than had ever been before, on any subject, even on that of the Corn-Laws. But yet the Bill was carried, and in the House of Commons, by a majority almost of three to one, and by a weight of victorious argument that was unparalleled, as was remarked by Sir Robert Peel and also by Lord John Russell.

A gentleman of the neighborhood of Boston, eminent for scholarship and wit, and with a reputation as great among the best judges in Europe, as what he had in America, used to tell a humorous tale of what befell him in London, within the last twenty years. He had just crossed the Atlantic Ocean, and found himself in London, with a desire to worship, not so much as an antiquarian in Westminster Abbey, as a fellow-believer along with brethren of his own particular "household of faith." And his wish was to find a certain meeting-house, in London. It was a chapel, which had, for one of its founders, John Adams, while he was the first Minister of the United States, at the Court of St. James. And Mr. Adams, while aiding in the formation of the first Unitarian Congregation in London, had the assistance of Benjamin Franklin. Our American friend knew, by Temple Bar, that he was very near to the edifice, which he was seeking. But in that region, what once were dwelling-houses, are now warehouses and shops. And so on a Sunday morning, there are not many foot-passengers to be encountered just thereabouts. But exactly when our friend was feeling himself to be lost, he saw an elderly lady approaching him, arrayed in English wealth, more than in French taste, and attended by a footman in livery, bearing a book of prayers, splendidly bound. Our

friend was a man of winning address, and in his most courteous manner, he asked, if he might be told, where was the Unitarian church. "Unitarian!" screamed the lady, as she recoiled and drew herself up, "Sir, I am a follower of the Lord Jesus Christ." And so she swept on, and past him, in offended majesty. Ready wit, as he was, he was so confounded, that the richly dressed lady got away, without a retort. But as he said afterwards, "I never knew till then, what it was to be a Unitarian in Europe." However, the fierceness of the lady's speech was not all her own, probably, but derived from the past, and some of it perhaps even from the times of the Commonwealth, when Presbyterian and Royalist were opposite terms.

There are descendants of Oliver Cromwell among the English Presbyterians to-day; and so there are also of the family of Robert Blake, the great admiral of the commonwealth, and so too there are representatives of other names, which were known during the civil war, and during the troubles which began with the falsehood and treachery of King Charles the Second. And the last surviving daughter of Milton is to be known of now, simply as having been a worshiper in a Puritan meeting-house. And thirty years ago, a representative of Hampden was working on the same side, ecclesiastically, as that on which his great ancestor stood, when he was killed.

From political and other causes, the Presbyterians became, to a great extent, religiously dissociated from their neighbors. Though they have always been competent to good service, theologically, and been ready with it. This indeed is evident by the names of Edmund Calamy, Duchal, Viscount Barrington, Lord King, and Nathaniel Lardner, and by many others like John Taylor of Norwich, Simpson, Enfield, Hugh Farmer, John Jones, Lant Carpenter, Charles Wellbeloved, and John James Tayler.

For what thought merely is contained in the volume, "Ecce Homo," is precisely such a book as might have been written forty years ago, by any one of many Presbyterian or Unitarian ministers. And in the volume called "Essays and Reviews,"

what is best is what was never first thought of in Oxford. Doctor Parr used to take up into the pulpit, in his church at Hatton, the sermons of Abraham Rees, a Presbyterian divine of his own age, and tell his congregation that he was going to read, for their edification, what was better for them than his own discourses. Not as directly, perhaps, as in this instance, but just as certainly does English Presbyterianism get itself preached from scores of pulpits in the Established Church. And thus it may happen that a clergyman may be rewarded by dignities and wealth, whose peculiarity may be simply that being a Presbyterian as to intellect, he has yet felt himself free to sign the Thirty-nine Articles, and thereby to qualify himself for an ecclesiastical career.

If Presbyterian chapels, in some places, should seem to curious visitors, as sometimes they have seemed to Americans, to be like what has been described above, then it should be remembered that perhaps they are intelligible only to the initiated. The Quakers know how to worship and profit withal, merely with sitting still. And it may be that English Presbyterians have learned how to be very earnest, through forms of thought and utterance, which would not answer, at all, for other people. Perhaps too they are more careful as to doctrine than familiar with the Spirit, and more guarded as to speech than fervent in spirit. And perhaps Mr. Samuel Butler, were he still living, might think that there was still discernible a little something in excess of what in "Hudibras" he charged upon their forefathers,—

"A godly, thorough Reformation,
Which always must be carried on,
And still be doing, never done :
As if religion were intended
For nothing else but to be mended."

In England, there is a bulbous plant, which, as country people think, sinks into the ground every year, deeper and deeper, till it loses itself. And it is the besetting danger of religious bodies, that they may die and be buried, through the very manner in which at first they take root.

There cannot be too much criticism, if other things are in proportion. But it is not being religious, to be theological explorers. Nor is the Christian Church what a man can learn about, merely by searching among its foundations. For, indeed a church, even though it be St. Peter's at Rome, is but a superior hovel, except as it facilitates communion with that Spirit, which certainly waits on us all; but which yet for inscrutableness, is as when "the wind bloweth where it listeth."

A nobler lineage than that of the English Presbyterians, no body of men has ever had. Of the leaders of the people in England, during the present century, a wonderful number have been by blood or education, or both, "Presbyterian true blue." And many of the reforms which have been of late, and which are now coming so fast, are but the slow triumph of the spirit of Baxter, Bates and Howe.

It was through the Presbyterians, that in England the Unitarian controversy was started; and through them chiefly it has been maintained. Already, that controversy has largely answered its purpose, as is evident from the altered tone of anything worthy of the name of theology, which has latterly appeared. And indeed almost always, the better purpose of a controversy is answered, as soon as ever men of character and learning have been thereby introduced to one another, and enabled to understand one another; because as to the decision of a theological argument, whole multitudes of ordinary thinkers do not count ultimately for as much as even one philosopher. For this reason such works as those of Priestley and Belsham have largely lost their interest for the grandchildren both of those, who welcomed them at first, and of those also, who recoiled from them.

Also, the textual controversy as to the doctrine of the trinity, if not exactly antiquated for those persons who are both free to think and also able, is yet surpassed as to interest, by the grand discussions, which have now fairly begun as to the Holy Spirit, and the personality of the Godhead, and the nature of the soul, and the certainty of a life hereafter. But now will the descendants of the old Presbyterians

answer, in their position, to the altering state of things ; or will they think it enough, in the world, to perpetuate an attitude, which does not strike people as being new, or very promising ? There is that belonging to them, by history and spirit, through which they ought to be fitted, at no distant time to accomplish, amidst the hallelujahs of awakening multitudes, a work that shall be in keeping with the life and best spirit of Baxter.

As a church, they have, mostly, run through those controversies, which are like diseases, that must be had at some time, and by which nearly every other denomination is disquieted and secretly enfeebled. They have been inured to freedom of thought. And of the letter of the Scriptures, they know as much as other sects, and perhaps more. It is true, that the Presbyterians were once led by Dr. Priestley ; but they have had other leaders since his day. And always there has been on them an influence from the spirit of the past, and the traditions of their fathers. And thus it would seem, by their history, as though they may have been brought to where, with eyes to see, they ought to see the Church of the Future, as soon as ever it shall begin to disclose its spiritual walls, and to have open those wonderful doors, in at which will enter every kindred and nation and tongue, to worship God who is Spirit, in spirit and in truth.

"It was a good saying of Mr. Bradford, that famous martyr of Christ Jesus, that a man should not go to the university of predestination until he were well grounded in the grammar school of obedience and repentance. And most true it is, that we are not to consult with God's secret decrees, but with his revealed word. Secret things belong to the Lord our God, but revealed things to us and our children forever (Deut. xxix. 29). We are not to look to the decrees of God, and upon them ; either do, or not do, our duty : but we are to look to his revealed will, which bids us to be conversant in holy duties of religion and godliness. We are not to search the secret records of heaven, but the revealed will of God, which is able to make us wise to salvation." — *John Spencer.*

CHRIST IN THE FAMILY.
A SERMON. BY A. P. PEABODY, D.D.

There they made him a supper, and Martha served; but Lazarus was one of them that sat at the table with him.—*John xii. 2.*

OUR Saviour had come towards Jerusalem to die. On the morrow he was to make that meekly triumphant entrance into the city whose hosannas were so soon to be changed into execrations. He loved this family at Bethany, and they deemed no privilege so great as that of preparing his welcome. And how full of tenderness and gratitude must have been the welcome now, with the echo of that awakening voice still pulsing on the inward ear,—with the recent remembrance of the funeral wail merged in solemn praise, as he who was dead came forth alive! Mark the group. There is the assiduous Martha, deeming her care and painstaking hallowed by the sacred presence. There is the new-born from the sepulchre, looking again into those eyes which had poured life-beams into his own. There is the gentle, loving Mary, drinking in the divine words that are her portion and her joy, and meditating the costly tribute for her wayworn guest, to be furnished by the very unguents that had remained over from the rites of sorrowing love for her brother.

The scene suggests Christ in the family,—Christ the welcome guest in the home-circle. I propose to speak of our need of Christ in the family.

1. We need him, first, in the sacred trust committed to us of one another's happiness. It is impossible to over-estimate the proportion of our happiness derived from domestic relations, as compared with that which comes from all other earthly sources united, or the degree to which causes of domestic disquiet can neutralize prosperity, honor, and every external object of desire. In our out-of-door life, many of us are able to case ourself in an armor of determined purpose, resolute endeavor, and strenuous industry, which is proof against

petty annoyances. But at home this armor is thrown aside ; the whole nervous tissue of the soul, the minute network of sentiment and feeling, is laid bare ; every shrinking fibre of sensibility is exposed without protection, and the slightest puncture may produce untold agony. Or, to vary the figure, these complex, many-stringed lyres of mind and soul, sense and feeling, may, out-of-doors, be tuned ajar, and their discord shall be lost in the wind, or merged in the tumultuous noises of the busy world ; but, within close walls, every discordant note falls with painful stroke upon the ear, and its harsh echo vibrates for hours, and gathers strength from reverberation.

To preserve the home-harmony, we need more than the general goodness, the cardinal virtues, enforced by the natural conscience and by public opinion. We need that Christ attune each throbbing string of each living lyre. The evangelic virtues are precisely those which alone can make a happy family. There must be, not pride, but that modest and lowly self-estimate which shall concede his due and more to every member of the circle ; not self-aggression, and obstinate adherence to one's own preference in things indifferent, but a mutual yielding, "in honor preferring one another ;" not the captious spirit, on the watch for causes of offence, but the heart slow of suspicion, and incapable of imagining slight or wrong where none is intended ; not quick resentment, but forbearance and long-suffering, in the consciousness, that, in the alternations of temper and feeling to which we all are subject, each may claim to-morrow the kind construction that is demanded of him to-day ; not the rough, curt answer, the abrupt utterance, the ungentle mien, but the meekness and courtesy, not to be simulated, which are the spontaneous, everyday garb of a truly Christ-like soul ; not the selfish indolence, good-natured though it be, which lets itself be quietly ministered to, and takes, as its own right, the sunny side, the place of privilege, the Benjamin's portion, but the spirit of willing and cheerful service, which claims its unstinted share in the division of every common burden, and which never forgets that the Lord of men and of angels came to minister, not to be ministered unto, and pronounced him

the greatest who makes himself the least, and the servant of all.

We all know that these are the elements of domestic peace and happiness. We, who trust that we have learned enough of Christ to be saved from gross sins and great transgressions, have, most of us, been oftener called to penitence and self-humiliation for offences under these heads than for all things else. Now I know not how we are to overcome these infirmities of temper, these easily besetting sins, except as we emulate this beloved family of Bethany, — like Martha, serve Christ in the routine of domestic care and duty ; like Mary, have our chosen place at his feet, and under the word-fall of his precepts ; like Lazarus, have him at our side when we sit at table. We need to contemplate his meek and gentle spirit, his kind and courteous mien, his self-sacrifice, his constant thought and care for those around him, his genial sympathy alike with joy and with grief, till our souls receive the image we behold, and the loving Christ be fully formed within us. Thus, and thus only, can the earthly family grow into the similitude of the heavenly, and the union here be prophetic of that which shall make us one in the Father's house on high.

2. We need Christ with us in our homes, when we consider our mutual influence in the formation of character. Talk as we may of our separate individualities, we cannot so fence them in that they shall not be affected by their surroundings and associations. There is perpetual action and re-action, the parent upon the child, the child hardly less upon the parent, each brother and sister upon every other of the little flock.

Parents, your precepts have little power, unseconded by example. Your children will be, not what you teach, but what you are. The tone of frankness, sincerity, meekness, kindness, which you give to your whole domestic intercourse, will shape their characters ; and the faults, which with you are home-faults, may in them grow into exaggerated forms in a larger sphere. The petty shams and falsities, the concealments and equivocations in paltry matters, which you may practice with no compunction, may destroy in them all rever-

ence for truth and right, and the flagrant guilt of their maturer years may be but the natural outgrowth of what your sluggish conscience refused to account as sin. Your petulance or violence, your selfishness or penuriousness, shielded from the world's eye, yet unrestrained where unseen, may in them gain so early and vigorous a growth as to strangle every germ of better feeling or higher principle.

Not only the parents, but every member of the circle that has arrived at self-determining years, may, by follies, faults, or sins, regarded at first with leniency, then with indulgence, too often at length with complacency, make inroads on the characters even of his parents and elders; so that he who is at first constrained, in agony of spirit, to suffer the presence of moral evil in his household, becomes more and more, in heart, if not in act, an accomplice in it and a partaker of it.

On the other hand, there is no benign influence that can bear comparison with the power of a good life,—the radiation of a Christ-like spirit. Like the light of mid-day, it pervades the whole house, and you cannot shut it out. Without ostentation, seen; without profession, felt; veiled, it may be, in profound humility, yet making the thickest veil transparent,—it transfuses itself into the common life of the family, and all beneath the roof imbibe its blessing. *All*, I say; for, if there are those whom it fails to inspire with the love of goodness, it at least, by the example of goodness, preserves their consciences from utter torpor, keeps them aware of what they ought to be, and therefore gives added hope of their return to a right mind.

Thus the life consecrated to duty, filled with meekness and love, true and pure, reverent and devout, is the one mode above all others in which we may minister to the growth of character among those dearest to us, and may neutralize for them the power of evil influence. Without this, holy precept, sanctimonious conversation, the set parade and form of piety, nay, even the most sacred exercises of domestic devotion, will do positive harm; for to impressible minds and ductile characters they will be sure to connect with religious words

and forms all the repulsive associations which can grow from bad tempers, selfish habits, and careless lives.

I would urge, with profound emphasis, the establishment of the family altar in every household, not only for its appropriateness and its intrinsic signification, but even more for its power over character. He who officiates as priest in the daily oblation of praise and prayer cannot but feel constraining motives to cultivate a priestly spirit and to lead a priestly life. The holy names which he takes upon his lips in the morning must remain near his thought through the day ; and, unless his conscience be utterly dead, he will not, cannot so live that his prayer shall be an abomination, and the lifting-up of his hands to God profaneness and blasphemy. If he lead his family in devotion, he must seek to be their exemplar in duty, and to diffuse among them in daily life the blessedness he invokes for them in his prayer.

The intense importance of this mutual home influence of which I am speaking will appear, when we consider one obvious reason why character should have a more rapid growth in the family than elsewhere. It is this : our more passive hours are spent at home. By *passive* we denote the state in which we are open to impressions from without,—in which we make no resistance of the will to exterior influences, and take in, without questioning, whatever thoughts or sentiments crave admission. Then, from the treasury of the heart thus filled, we often know not how, the words of our lips and the motives of our active hours are drawn. Now this passive, impressible, recipient life, we in the family are constantly feeding, each in every other. By means of it, each, with rare exceptions, will in some respects grow into the aggregate or average moral tone and feeling of all ; and while a more commanding position, superior age, or greater strength of intellect, will make a deeper impression, and impart more of itself, there is not one of the circle who does not furnish his own contribution for good or evil to the collective character, and to each individual disposition, habit of speech, and manner of life.

Thus, if in the great world, immeasurably more in our own households, are we set for the fall or the rising of those

around us ; and thus is commended to us, by every law of love, the sentiment of our Saviour, "For their sakes I sanctify myself." For this inevitable influence we can be furnished only by Christ as an always welcome guest. We need to breathe in his spirit of submission and trust, of obedience and love, to mark his unintermittent fidelity, to follow him on his round of self-denying service, to stand in adoring faith by his cross, and to catch the rays of his countenance, till they are phototyped on our hearts, to be outrayed spontaneously in that daily intercourse, in which we may stamp the same divine impress on the souls which the Lord has "bound in the bundle of life" with our own.

3. We need Jesus in the family in our seasons of trial, grief, and desolation. How many are the times when our love is helpless and hopeless ; when calamities which we cannot avert hang over our circle ; when the heart sinks under the shadow of impending or the dense gloom of experienced bereavement ; when we are made to feel how truly we dwell in houses of clay and have our tabernacle in the dust ! At such seasons, past prosperity, the continued affluence of earthly resources, the crowding around us of objects that we can no longer enjoy, only enhances our misery. Our sole resource is the compassion, the love, the promises of him to whom the sisters of Bethany resorted in their need. We crave his assurance of the Father's unchanging mercy and unslumbering providence, his tender sympathy with our fear and grief, his words of eternal life, the vision of his risen form as he comes forth from the sepulchre. And if he be with us, there is no fear, no agonizing doubt, no rayless despondency. We can commend the uncertain future to the love which cannot be withdrawn. We can yield up the departing spirit to the sure mercy of the risen Redeemer. We can trace the way of those whom the Lord loves, when, no longer seen by mortal eye, they pass from the outer court to the holy of holies, from the lower to the higher apartments of the universal house of God.

Touchingly beautiful and suggestive was the conduct of Martha and Mary in their season of trial and sorrow. Jesus had been their guest (Oh, let him be ours !) in the days of

health and hope, and had endeared himself to them by his genial sympathy with their domestic cares and joys ; and no sooner is their dear brother in peril, than they feel that they cannot keep the weary watch without him. They send the message, "Behold, he whom thou lovest is sick." The dreaded close comes before he arrives, and the staff and joy of their little household is laid in the tomb. But, when he arrives, light breaks in upon their gloom. "Lord, if thou hadst been here," says Martha, "my brother had not died ;" and then, with the assurance that it is not too great a boon for him to bestow, and with the trembling hope that it may not be too much for them to receive, she adds, "But I know that even now, whatsoever thou wilt ask of God, God will give it thee." Such, Christian friends, have been the outgoings of your souls to your Saviour, when the lives of those dear both to him and to you have flickered, have hung in suspense over the verge of death, have passed away. Your consolation has flowed from the felt presence of your Redeemer. You have poured, as into the ear of an ever-loving friend, your fears and your longings ; and when there was no longer the trembling hope that had its hold on earth, your hope has taken the wings of faith, your fervent thanks have gone up to Christ, "the Resurrection and the Life," and the assurance, "He shall rise again," has been as clear and strong as if the words had floated down to you from the parted heavens.

4. Finally, we need Christ with us in the family, most of all, when we remember that, in an earthly sense, our domestic ties are as frail as they are strong ; that, with undying love, there must be parting upon parting, till not one of the circle shall remain to chronicle the movements of the death-angel ; that in a few years the places that know us now will retain barely and scarcely the vague memory of our names. Only the family with which Christ is a welcome guest and a familiar friend can feel that its union is beyond the touch of death. Only as we are one in him can we be assured that we are one forever. Only he, who gave Lazarus to his sisters, can give us to one another, where there shall be no death and no parting. How unspeakably blessed is it to feel

that those whom God has joined death shall not keep asunder ; to know that with these bonds of blood and birth, which, sacred as they are, are in their very source and nature perishable, are intertwined amaranthine heart-bonds of spiritual kindred, — that we are one in Christ, in whom the dead live, and in whom the divided and bereaved family, trusting together in his redemption, shall be united in angel worship and immortal love !

“ Above the gloomy grave our hope ascends,
E'en as the moon above the silent mountains.
These partings are re-unions in the skies.
To that great company of holy ones
They go ; and we, my friends, how soon shall follow !
Through all our stubborn fears and craggy doubts
Are Christ-worn paths that lead into the future,
Well beaten by the stress of pious feet.
Let not our hearts be troubled : Christ has gone
Before ; whither we know, the way we know.”

“ ELRIDUS PRISCUS, being commanded by Vesprian either not to come into the senate, or, being there, to speak nothing but what he directed, made answer, that, being a senator, it was fit he should go into the senate, and, being there, it was his duty to speak in his conscience what he thought to be true ; and then, being threatened if he did so he should die, further added, that he never as yet told him that he was immortal ; and, therefore, said he, do what you will, I will do what I ought ; and as it is in your power to put me unjustly to death, so it is in my power to die resolutely for the truth. Here now was a brave-spirited heathen, fit for Christian imitation ; for he can never be a faithful man that is afraid to speak his mind. Men of public employment for the people's good must and ought to stand up for the truth, to be men of courage, men of resolution, not fearing the frowns of any whatsoever ; not echoing out the dictates of others, but freely speaking their own thoughts without any fear at all.” — *John Spencer.*

UNITARIANS IN THE PILLORY.

REV. SAMUEL J. MAY, a name everywhere mentioned with mingled reverence and love, has written "Recollections of the Antislavery Conflict,"* in which the pioneers in this great reform are justly and largely commemorated. Many of these recollections were published in the "Christian Register," and are therefore familiar to most of our readers. Our attention is called especially to the chapter on Unitarians; the "discreditable account," as Mr. May calls it, of the proslavery conduct of the denomination. He singles out eight names of Unitarian ministers from among the dead, and about forty from among the living, who did service in the conflict. "I may have forgotten some," he says, "whose names should stand on this honored list. I have mentioned all whose services I remember to have witnessed or to have heard of. How small a portion of the whole number of our ministers during the last forty years!" Our brother May thus gives his readers to understand that the remaining three hundred ministers, which make up the body of Unitarian clergymen, belong, in the main, to the discreditable proslavery list; or, if any of them bore their testimony, it was too indistinct to be heard of, or remembered.† And he goes on to charge the Unitarians, "as a body," with the same dereliction of duty. Singu-

* Published by Fields, Osgood & Co.

† We give the names of these forty clergymen, the honored exceptions as Mr. May regards them, for we would very gladly help him in commemorating their services. Drs. J. G. Palfrey, W. H. Furness, J. F. Clarke, T. T. Stone, H. W. Briggs, R. P. Stebbins, O. Stearns, and Rev. Messrs. S. May, Jr., W. H. Channing, M. D. Conway, O. B. Frothingham, J. Parkman, Jr., J. T. Sargent, A. A. Livermore, J. L. Russell, J. H. Heywood, T. W. Higginson, R. W. Emerson, S. Johnson, F. Frothingham, W. H. Knapp, R. F. Wallcott, R. Collyer, E. B. Wilson, J. Allen, W. P. Tilden, R. C. Waterston, E. Buckingham, C. Stetson, W. H. Fish, T. J. Mumford, C. C. Sewall, N. Hall, C. G. Ames, C. C. Shackford, F. Tiffany, S. Longfellow, John Weiss, F. W. Holland, R. R. Shippen.

larly enough, when he comes to the proof of his indictment, by citing the votes of the American Unitarian Association, he falls upon strong antislavery resolutions, moved by Hon. Stephen C. Philips, and finally passed by an overwhelming majority of forty to fifteen.

The Fugitive-slave Law was not opposed, Mr. May says, as it should have been, by the Unitarian ministers. . Some illustrious names are singled out of those who justified it; and the Unitarians, "as a body," had little heartfelt abhorrence of slavery or the Fugitive-slave Law.

Our own impressions are very different from our brother May's; and our inferences, even from his own statements, the exact opposite of his. The Unitarian Association was never a representative body. Only a fraction of the Unitarian clergy were members of it, and only a very small fraction of the thirty thousand laymen who make up "the Unitarian body." From the nature of the case it would include those of the most conservative leanings; and if this association could pass strong antislavery resolves, by a vote of forty against fifteen, we should infer that the verdict of the denomination itself, could it have been gathered through all the country parishes, would have approached much nearer to unanimity. How is Brother May expected to know what those other three or four hundred Unitarian ministers were preaching to their people, most of them in the quiet country towns, during these years of trial? Of course they did not report to him, but to their parishes; and that most of them reported faithfully and well, we have good reasons for believing.

The writer of this article was not conscious at any time of being distinguished from the majority of his clerical brethren in antislavery proclivities. But he has not the remotest idea of sitting in brother May's pillory. During a ministry of twenty-five years, when slavery was strong and prosperous, in the pulpit and out of it, by preaching and lecture, in published articles, in sermon, and in song, he showed, as he was able, its guilt and tendency, and the duty of resisting its claims; and he believes that there are scores of Unitarian ministers, which would quite outnumber brother May's

list of exceptions, who, in their own way, and in their own sphere, where their influence could be felt, did the same thing.

Old sermons sometimes come into use, and we draw up one from its place of rest, preached the Sunday after the Fugitive-slave Bill was enacted. It bears the heading, "Conscience above Law," and a few extracts will show the spirit and drift of the whole :—

" There are certain duties which man owes to man, under that law which God has written on the tablets of the heart, and which no legislation can annul. The charities and humanities laid upon us by the command of Jesus, ' Inasmuch as ye did it not to the least of these, my brethren, ye did it not to me,' belong to this beautiful code of the moral sentiments. I presume if the State should revive the old Spartan ordinance, that the weak or diseased children of every family should be put to death, a law yet older than Lycurgus would flame up in the heart of every mother and rebel against it. Or suppose it should legalize that ancient custom, by which the aged parent is carried off by the child, and abandoned to die alone. I presume there would be some children in whom the higher law would be unrepealed, and who would bear up the aged father and mother to the end of life's journey more tenderly than Æneas bore his father through the flames of Troy. And so, again, when we snatch the drowning from the wave, when we give an asylum to the oppressed, holding out the cup of cold water, in the name of a disciple, we know that we are obeying the primal dictates of our moral nature ; that to obey the law which annuls them is treason to humanity, and —

' Makes us cringe and temporize and basely stand at rest,
When Pity's burning flood of words is red-hot in the breast.'

" There are, in the State of Massachusetts, scattered through its cities and country towns, some hundreds of men and women who are called fugitive slaves. There is a law against them, authorizing their seizure, and delivery back into bondage ; a bondage to be made, undoubtedly, more black and

hopeless than before. The penalties of this law, which were heavy before, have lately been increased, so that the citizen who aids the escape of the fugitive when arrested, or who harbors or conceals him, knowing him to be such, incurs ruinous fines and imprisonments.

"I do not hesitate to declare, in the name of the Christianity which I believe and preach, that this statute, at least in its present shape, is a violation of the laws of God and the rights of man,—that it attempts to abolish rights and obligations which are the same as before all human legislation. I know all that is said about compromises and compacts and oath of office. Who are we that compromise God's eternal justice? who think we can swear ourselves loose from the primal, everlasting obligations of humanity? The Christian law of human brotherhood, 'Thou shalt love thy neighbor as thyself,—Do unto others as ye would that they should do unto you,' stands unrepealed, and the gossamer sophistries of the politicians melt away in its effulgence.

"In this fearful conflict of jurisdictions, when the citizen must decide which he will obey, his government or his God, I hold it the duty of the pulpit to meet the case. What then shall we do? Hold up this law in the clear light of gospel truth, and make it as hateful in the sight of men as we believe it to be in the sight of God; and then we will have around us a moral sentiment too hot for the lungs of kidnappers," etc.

Such was the preaching, at intervals, while the law was in operation. Here comes up another sermon, preached nine years after, one or two sentences of which will give the drift of the whole:—

"I have been saying to you just what I said nine years ago, the Sunday after the passage of the infamous Fugitive-slave Bill. In the name of the Christianity which I preach, I denounce it as a violation of the laws of God and the rights of man. The time may come when the sharp remedy of revolution should be applied; but if applied, it should be done openly and honestly, and not covertly and tortuously, and with the pretense of acting under the constitution, when you mean to

break it and destroy it. But the individual, without revolution, has always the right of passive resistance. He can choose between obedience and the consequences of disobedience. These infamous laws, which the Molochs have imposed upon us, I will not resist them by force and bloodshed, *but I will not obey them.*

‘No, I’ll not do’t,
Lest I surcease to honor my own truth,
And by my body’s action teach my mind
A most inherent baseness.’”

In June, 1856, was the assault upon our Massachusetts Senator in the Senate chamber. The writer of this article gave notice that he would preach in relation to it, and the Sunday following devoted the whole day in showing the guilt and encroachments of the slave despotism, and the duty of the hour. We will give two extracts from the discourse, partly because they contain prophecies, which were fearfully fulfilled and are fulfilling now, and show how distinctly in those darker days the events of coming time cast their shadows before them.

“It is not very likely that God will throw away three hundred years of history. It is not likely that a resurgent barbarism will bear us all back to the middle ages. But it comes to that if this encroaching and brutal oligarchy is to be fixed finally upon our necks, and freedom, and light, and education, and thriving industry, and art, and letters, and science, and invention, and Christianity itself, must go down before it, or pale away as the mere fringe on its border. It does not follow, however, because God will save us from that destiny, that he will do it without judgments and calamities. Reform is the work of man when there is virtue enough in a people to yield to that change which is peaceful progress. Revolution is God’s remedy when a people are past reformation and need punishments. It is the cup of the divine anger. National retribution must follow national crime persevered in and unrepented of. And it may be as a reward for all our servility and all our compromises with wrong ; because we have joined hands with oppression ; because we have set the commands

of kidnapers above the laws of Jehovah ; because we have hunted the poor man and the unprotected women through our streets and fields ; because we have removed landmarks, and plundered our neighbor, and imbrued our hands in his blood ; because we have put wicked men into high places to promote selfish interests, sacrificing justice to trade and humanity to commerce, — it may be that for all this Providence is bringing us into a condition from which we shall not emerge without terrible judgments ; that our exodus, —

‘Like Israel's of yore,
Through a Red Sea is doomed to be where surges are of gore.’

“ Twenty years ago — yes, ten — the despotism that is submerging us might have been turned back upon itself, if Northern men would have put God-worship before man-worship, humanity above party, and the Bible above the ledger. But every time we have dallied with the slave power we have sown the wind, and it becomes more certain every year that we shall reap the whirlwind.

“ I do not doubt the result. If, in the rhetoric of a distinguished statesman, ‘the constellation, under which we have arisen to so much glory and renown, should be broken up,’ it would not ‘sink, star after star, into obscurity and night.’ It would recombine with better affinities, and shine with a sweeter omen on the traveler ; but after how much of traticide and suffering and hatred and desolation, no tongue can tell.”

The following is the closing page of the discourse :—

“ It is moral opinion, freely uttered, that rules the world. Let it break forth again with its ancient tone, in social life and in public, in the street, in the field, in the shop, in the pulpit, in the forum, in the church, and in the state. And the Northern air would be cleared of the miasma that has loaded it, and become keen and bracing, as when it swept the Mayflower into Plymouth Bay. Servility and venality could not breathe in it and live. Taken once into the lungs of fifteen millions of free people, how long could three hundred and fifty thousand men subsidize them to the propaganda of barbarism ? Is there a conservative man who fears damage to his business or

his investments? Let him watch the steps of revolution and provide against it in time. Is there a man of peace, who dreads the horrors of civil strife? Let him not rest till the cause of strife is removed clean out of the way. Is there a friend of virtue, who would not see it tamed down and blighted, and all majesty and nerve taken out of it? Let him oppose its most pervading and subtle temper. Is there a friend of education, who would see its blessings pervade and elevate the masses? Let him remember that where slavery goes, popular education cannot, either for white men or black. Is there a Christian man, who hears the admonition, 'Inasmuch as ye did it not to the least of these ye did it not to me'? Let him see in the future the imploring millions, who ask to be saved from being driven by the whip to toil. Is there a friend of law who desires a government of law, and not one of mobs and lynch-fires and daggers and bludgeons? Let him remember that the power which possesses the government with the spirit of ruffianism is the same that spreads ruffianism through the streets, the coffee-houses, the halls of legislation, and lets it run loose in the territories, drunk with whiskey and blood. Is there a laborer, that would not see his calling degraded by a nearer contact with servitude? Is there a woman that regards her sex, and dreads the worst foe to woman's rights and woman's purity? If so, this cause is eminently yours. Every motive that can appeal to us as citizens, as men, and as Christians, urges us to give the old Puritanic sentiment of liberty a new and emphatic utterance. More than this. It urges us to new action; to sink all inferior issues in the one great issue of right against organized wrong. It urges us to put justice above party, and humanity above local politics. It urges every man to stir up in himself and in his neighbor the old pilgrim virtues of allegiance to God and faithfulness to the country. Pray to him for light, and then vote as you pray. What are the worldly interests of to-day, compared with the great interests of religion and humanity, extending over a continent, and sweeping down through all posterity? REVOLUTION OR REFORM! If we will not choose the one, God will leave us to the other. The only

hope left short of revolution is, that there is virtue enough and religion enough, and conscience enough, in the country, to outvote the demonism that controls its organization; that there is so much abhorrence of wrong and love of righteousness, so much detestation of tyranny, and love of liberty and man, so much fear of God, casting out all other fear, so much true love of the country and the whole country, and so much intelligence to see the tremendous issue that impends, as to unite the wise and the good in a common cause against iniquity, and turn its tide. But if not—then I tremble to look upon your children and upon mine! For I know that if we cannot meet this crisis, if we only succeed in staving it off a little longer, it will fall upon them with swiftly accumulating wo!"

This discourse was printed and widely circulated. A second edition was issued at Washington, in cheap form, by the Central Republican Committee, used as a campaign document and scattered by the ten thousand through the Northern and Western States. It may not be strange that brother May never heard of it; but for the same reasons he may never have heard of the utterances of hundreds of other Unitarian ministers against the giant iniquity. He seems to make no account of the fact that the Unitarian churches and societies were comparatively isolated, and did not act "in a body," like other denominations; were especially tender about individual rights, conceding the privilege to each to bear his testimony in his own way, as he believed it would best tell upon the great issue. His own resolutions, which, he says, the Unitarian Association declined passing, might very well have been voted against by the strongest antislavery men of the Unitarian school, because of the personalities interlarded in the preamble. Very good men, whom our brother May "does not remember to have heard of," among the Unitarian clergy, not only spoke but acted. They went forth when the hour of trial came, and in the camp and the hospitals and on the battle-field, periled their lives in the cause of freedom, while the rest of us were giving the cheaper testimony of words. And after all, now that we can look back and trace the course of events, now

that antislavery preaching and talking have become popular, it is more easy to speak with discrimination. It is easy after the seas of blood we have passed through to understand how good and conscientious men, who hated slavery even as brother May did, yet refused to act and speak as he did, in the hope that there would be some way of escape from it without provoking the horrors of civil war. And let us never forget, too, that we who did speak never roused the moral sentiment of the nation up to that pitch which would have given its clear, honest verdict against slavery. All honor to the abolitionists. They did their work well, and let them share in the glory. But they did not abolish slavery. They did their part towards it; but the greatest glory belongs to those half million practical abolitionists, who demolished it, sword in hand, and without which Mr. Lincoln's proclamation would have been, as he expressed it, like the pope's bull against the comet. There was no time during the war, as we apprehend, when, if it had been put to the popular vote, slavery would not have been saved, if the Union could have been saved with it. But slavery or the Union must go, and the nation finally chose the latter. It was sheer self-defense, and conscience had less to do with it than we are apt to imagine. The instinct of self-preservation had a great deal more. We were cornered up to it by the scourgings of God's awful justice. s.

HE that intends to speak with any one in a well-fortified castle must come by day, while the draw-bridge is down; otherwise, being once up, there will be no entrance at all. Thus many a man loseth mercy, as Saul did his kingdom, by not discerning the time: Esau came too late, and the foolish virgins did not lay hold on the first opportunity. He, therefore, that resolves for heaven must in the time of this life make good his passage, strive to enter while the bridge of mercy is let down; for, if it be once drawn up, there is no by-ward, no loop-hole to creep in at, and that soul must needs then be exposed to the justice of God, whose mercy hath shut up her tender bowels of compassion.—*John Spencer.*

ON
MIRACLES AND THEIR SIGNIFICANCE.
THE SPIRIT.

THE Spirit, the Spirit of the Lord, the Spirit of God, the Holy Ghost! There is nothing which more intimately concerns us than that, and nothing also, which is more difficult to know about, theologically. And yet perhaps it is simple enough, for willing and simple people. However, of all the various kinds of knowledge, proverbially self-knowledge is the most difficult. And perhaps, it is because the Spirit is so near to us, and is indeed part of us, at times, and like the breath we draw, and the strength we have, and the light we see by, that it has been so hard to think about.

Says Baumgarten, "The doctrine of the Holy Spirit remained a long time undecided. It lay near to the first church in a practical respect only." And says Neander, "Some believed him to be a mere power; some confounded the idea of person with the charism; others supposed him to be a creature; others believed him to be God; and others still were undecided. The practical recognition of him however, as the principle of the divine life in man, was almost universal in the early church." It would seem, however, as though perhaps the uncertainty of the primitive Christians may have been a better thing than the certainty of their successors could possibly have been, two or three hundred years later. For, in the fourth century of our era, the Christian Church was permeated through door and window, by influences from the surrounding world of heathenism and "philosophy falsely so called." For nine or ten generations, "The Apostles' Creed," as it is called, was the only creed of the Church. And as to the Spirit, this creed says simply, "I believe in the Holy Ghost." And for a more particular belief than that, the creed would certainly commend us to the Scriptures, and not to the controversialists of the third and fourth centuries.

What, then, is to be understood by the Spirit of God, the Holy Spirit ; that Spirit which was promised and poured out ; which rested on a person, and with which people were baptized ? Like "the Word," it is a phrase both generic and special, and of various meanings. The primary meaning of the Scriptural word for Spirit, is breath or wind : just as the primitive meaning of "Logos" is that by which men word their thoughts. Other meanings of the word "spirit," are the spirit of a living man and the spirit of a man, which has departed the body. Angels are called spirits. God is described as being spirit ; and his action in nature and on man is said to be through the Spirit.

Jesus Christ said that God is spirit. As the beginning of creation, "The Spirit of God moved upon the face of the waters." And said Job, "By his spirit he hath garnished the heavens." And said Elihu to Job, "If he gather unto himself his spirit and his breath ; all flesh shall perish together, and man shall turn again unto the dust." It is true that "there is a spirit in man ;" but it is from another spirit than itself, that it lives to any good purpose ; for it understands aright only by "the inspiration of the Almighty." Spirit is the life of everything. And it is the life of my life ; and it is also what must be with me, as a foreign presence, or else I could not be myself nor think, nor have a word on my tongue. "Such knowledge is too wonderful for me ; it is high, I cannot attain unto it. Whither shall I go from thy spirit ?" But besides this pervading, life-supporting presence of the Spirit, there is an action of it, which is intermittent, conditional, and occasional.

When "all the sons of God shouted for joy" at the beginning of our earth, no doubt, it was mainly, because for them, the new house prophesied of its inhabitants, that were to be, age after age.

And as to the human body merely, it is plain now, that type after type in creation, it is what nature had been forecasting, from the first saurian that ever crept, and from the time when the elephant was endowed with a trunk, so wonderfully like the arm and hand of a man, for pliability, adapta-

bility, and delicacy of touch. Yes, and from a period long before Adam, by a hundred symptomatic creations, nature prophesied of man, as he was to be, not merely as to the shape of his body, but even also as to those instincts, which largely determine his manner of life.

Out of the same dust of the ground, as an elephant, was the body of Adam formed, by the Lord God ; but into that human body, as being a temple, wherein there was to be worship afterwards, there was breathed "the breath of life ; and man became a living soul." That breath ! to all eternity, it is the difference of a step between the highest bestial and the lowest spiritual ; it is the width of a proper miracle, on the scale of creation.

He is liable to be confused by light, for which incidentally he may not be ready ; but otherwise by nature, man is all that the best beast is, and additionally, he is created with a susceptibility as to influences, from what is super-bestial, and even supernatural. What was written as to a higher plane spiritually, than what Adam started on, is yet applicable as to the coming of the first man into the world ; "A body hast thou prepared for me." And because of its adaptation as to the world which now is, and because also of its porch-like nature as to the world, which is to come, the frame of man as connected with the book of nature, is what might well prompt the soul to say, "Lo, I come (in the volume of the book it is written of me) to do thy will, O God."

A living soul, that could be spoken to, spiritually, and that could hear, and that was even also free to hear or not to hear, to obey or not to obey ! A new creation this ! And also this was the commencement of a new era under the skies. For "the spirit of God" which had been moving "upon the face of the waters," had become now a voice in the garden of Eden — the Lord God speaking.

"The Lord God speaking !" exclaims our modern skepticism. "That could not have been, for he was not obeyed : and so on any understanding of it, symbolic or otherwise, there can be no meaning in that narrative." And who are we that think so ? We are persons certainly that own to con-

science, and who have therefore been like Adam and Eve, over and over again, for that disobedience, which seems so incredible in them. For, certainly, we cannot say that the voice of conscience would be more authoritative than it now is with us, merely for quivering on the air, before reaching us spiritually.

When man was created, it was by the same Spirit, as that which garnished the heavens, though by a diversity of operation. And when that Spirit, which had coerced and informed the elements, began the training of creatures in the image of God, it was necessarily through adaptation, and by being fatherly as well as almighty, and by being perhaps a voice, while as yet conscience had not begun to speak, and by being companionship for the first human beings, in the solitude of an unpeopled world.

In the Scriptures, when it is said that God spoke, the right understanding would seem to be, that it was through an angel, Jacob had a dream, or more precisely perhaps, a vision in a dream, as to which he says what follows. "The angel of God spake unto me in a dream, saying Jacob: and I said, Here am I." But then that same personage, which had commenced speaking as an angel, as he continues his speech says, "I am the God of Bethel, where thou anointedst the pillar, and where thou vowedst a vow unto me." When Moses was keeping his flock of sheep near Mount Horeb, "the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush." And when Moses went near to see how there could be such a fire, and the bush not be burning with it, the voice which called to him out of the bush was from God, and it said "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." And similarly, it is to be read, "The Lord went before them by day in a pillar of a cloud, to lead them the way," And almost immediately afterwards it is written, "And the angel of God, which went before the camp of Israel, removed and went behind them: and the pillar of the cloud went from before their face, and stood behind them."

In the Book of Numbers, it is to be read that Moses talked

with the Lord, and said as to the Egyptians, "They have heard that thou Lord art among this people, that thou Lord art seen face to face, and that thy cloud standeth over them, and that thou goest before them, by day-time in a pillar of a cloud, and in a pillar of fire by night." And yet at the commencement of the Gospel of John, it is written, "No man hath seen God at any time." Now, how are these two very distinct statements to be reconciled? It is to be done through a third, very simply; and it is to be read in the Book of Exodus, along with many laws, which were given at Sinai. "Behold, I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him. But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. For mine angel shall go before thee, and bring thee in unto the Amorites and the Hittites."

When then by the letter of the Scripture, it would seem as though God had been seen or heard, it is to be understood that it was through his angel that God was manifested. No doubt, in the preceding text, there is implied a philosophy of revelation, which has not been common, for many ages; but it is not therefore the less certainly Scriptural: and it is indeed the philosophy of the Spirit.

Seven hundred years later than the giving of the Decalogue at Sinai, was this utterance through Isaiah the prophet, as to the Lord, and the angel of God. "For he said, Surely they are my people, children that will not lie: so he was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old. But they rebelled, and vexed his holy Spirit." Later still than these words by three hundred years, were the prophecies of Malachi. The last of the prophets he was. And the Spirit as it spake through him anticipated the Gospel. And the following words would seem to foretell that the

inauguration of Christianity would in some way, be attended by that angel of God, who had been "the angel of his presence" for the Israelites. "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom you seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts." What a strange and wonderful utterance, this is, to think upon! It is the Spirit speaking from afar off, but for effect at present, almost as though in an unknown tongue. For, it implies probably knowledge, which is lost, though not perhaps irrecoverably. The words of that prophecy are to be read to-day, by the natural eye. But some time they will be spiritually discerned; and then they will be like an angel testifying as to the Gospel, from his own connection with it.

In the Scriptures, then, an angel of God is God himself, as it were. And it would seem also as though a spirit in the service of God might some time have been accounted as the Spirit of God. And this perhaps is an import of the phrase which is illustrated by the saying of a Jewish Rabbi, as quoted by Lightfoot, in his *Horæ Hebraicæ et Talmudicæ*. The Jews believed anciently that a man, who wished to become a diviner might get a demon or unclean spirit to enter him, by a preparation of the nervous system through fasting, and by waiting in a graveyard. Said the Rabbi Akibah, "Does the unclean spirit come upon him that fasts for that very end, that the unclean spirit may come upon him? Much more would the Holy Spirit come upon him that fasts for that very end that the Holy Spirit might come upon him." But more precisely still to the point is the statement of Lightfoot that "the seven spirits" was an ancient phrase with the Jews for the Holy Ghost; and that that is the meaning of the words in the Book of Revelation. "Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before the throne; and from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth." Of the manifestation of the Spirit, prophecy was one form.

But by St. John it is distinctly implied that spirits from the spiritual world, might be the manifestation of the Spirit of God. "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." Also, that the Spirit may manifest itself through individual spirits, and through the manner in which those disembodied, invisible spirits may actuate human beings, appears by the words of St. Paul, addressed to the church at Corinth, as to how people were to behave during an actual manifestation of the Spirit. "Let the prophets speak two or three, and let the other judge. If anything be revealed to another that sitteth by, let the first hold his peace. For ye may all prophesy one by one, that all may learn, and all may be comforted. And the spirits of the prophets are subject to the prophets." Hence, it would seem, as though sometimes and for some purposes spirits might be the channels between men and God, for the Holy Ghost, and be indeed themselves as spirits, the manifestation of the Spirit.

The spirits, by whom the prophets were made to prophesy in the early days of the church at Corinth, may perhaps have been some of them of another nationality than the Jewish, or of some age earlier than that of the captivity. And thence perhaps may have resulted the phenomenon of persons speaking in unknown tongues. It does not seem necessary to suppose that these tongues were absolutely new, or even certainly foreign to this earth. They may simply have been unknown languages to such persons as were present to hear them. And indeed just as the spirits who were attendant on the prophets, were to be restrained as to utterance at times, so also were these unknown tongues to "keep silence in the church," unless there were interpreters present. This speaking in unknown tongues, would seem to have been somewhat of an incidental manifestation of the Spirit. Says St. Paul to the Corinthians, "I thank my God, I speak with tongues

more than ye all: yet in the church, I had rather speak five words with my understanding"—what a positive saying—"than ten thousand words in an unknown tongue." And as to the nature or manner of these tongues, as they were spoken with, perhaps there may be some suggestion latent, in those words, which Paul could imagine might be true as to himself, when he said, "Though I speak with the tongues of men and of angels."

And analogous with what precedes, is the remark by Maimonides, on the subject of prophecy, that "on a man intelligent, wise, holy, removed from all worldly associations, and absorbed by heavenly contemplations, the Holy Spirit will rest: that he intermingles with that grade of angels called 'ishim,' and becomes quite a different being from what he was before." That the Holy Spirit might result for a holy man, from his being in affinity with holy angels, was the doctrine of a Jewish Rabbi, of the twelfth century. He is still accounted the greatest Rabbi, that has ever been: and he probably read his Bible by light, as purely Jewish almost, as though it had been from the seven-branched candlestick.

Said John the Baptist as to Jesus, "God giveth not the Spirit by measure, unto him." And Jesus said of himself what apparently was the same thing in other words, "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." It is noticeable that the words of Jesus, as to the angels, are the same words, which are used in Genesis, in the history of that vision, which Jacob had, as to the nearness of God. "Behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it." Carrying prayers heavenwards, and bringing back answers and help, "the angels of God ascending and descending" would seem to be at times, the same as the Holy Spirit. And indeed are not angels under God, like "the seven spirits which are before his throne:" and "are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"

The Spirit must have laws and ways of which mere mortals can never possibly know. Results from it, they may experi-

ence personally, while yet the manner thereof may transcend all conjecture. Till within the last two or three hundred years, universally men had lived and died in ignorance, that blood is reddened and vitalized by the process of breathing. And so it may well be supposed that the philosophy of human nature, spiritually, will never be known perfectly, by anybody in the flesh. With an unperverted man, prayer is as truly an instinct as breathing is. But as to how prayer is power, and as to how God feels it, as man breathes it, mortal man may never know; nor is it necessary that he should. Indeed, it cannot be otherwise, religiously, than that we ought to be confident as to some things, which we cannot see. We may be ever so prosperous in this world, and great, but yet as human beings, we are at our best and truest, only when "we walk by faith, not by sight." And to persons, who live more sublimely than they can possibly know, and as "kings and priests unto God and the Father," there must occur things, higher as to origin, than what they can possibly trace; because spirits living by the Spirit, have infinite, and infinitely various connections.

It has already been quoted, in another connection, what was the last prophecy of the last of the prophets. "Behold, I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord." Four hundred years after this prophecy was on parchment, Jesus said as to John the Baptist, "What went ye out for to see? A prophet? Yea, I say unto you, and more than a prophet. For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee." And then Jesus added, "If ye will receive it, this is Elias, which was for to come."

Elijah back again on the earth, after more than eight hundred years! So indeed it would seem that men might have thought. And if there be any connection between this world below, and the world above, as to intercommunicating agencies, it may well have been, that Elijah of the age of Ahab and Jezebel, who had vanished from earth, on a highway of the Spirit, and in a chariot like fire, might have been expected

to "first come and restore all things" against the coming of the Messiah and the kingdom of heaven. And of his nearness to the earth and his connection certainly with Jesus, the narrative of the Transfiguration is evidence, wherein it is written, "Behold there talked with him two men, which were Moses and Elias: who appeared in glory, and spake of his decease which he should accomplish at Jerusalem."

Moses and Elias then had known of Jesus in their world, and had conversed together about him, many a time probably, before they were seen talking with him, on the Mount. And, no doubt, their discourse as to his decease, was from their angelic foreknowledge, and from their sensitiveness as to that Spirit, through which an acorn is an oak-tree in a shell, and Christianity is the development of Judaism, and the world of to-day is the germ of some distant millennium.

But Moses and Elias knowing of Jesus, so as to meet him on the Mount! Certainly, there are persons to be startled by that wording of the fact, who, all their lives, have been reading of it in the Bible, very devoutly indeed but yet very thoughtlessly. Moses and Elias in glory, not know of Jesus of Nazareth! They must have known of him, and of the purpose as to which one day he would say, "For this cause came I unto this hour. Father, glorify thy name." And Moses and Elias may well have been not only knowing of Jesus, but concerned also with his way and work in the world. For, indeed—another thing so often read and so seldom believed—actually "there is joy in the presence of the angels of God over one sinner that repenteth." That grace which had reached the earth in the person of Jesus Christ—it may well be that Moses and Elias had been accessory to it, and that they had even, during the captivity in Babylon, been inquiring among the spirits of the prophets Ezekiel, Malachi and Isaiah, "searching what or what manner of time the spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow."

It should be observed, what is rarely and almost never noticed, that on the Mount at the time of the Transfiguration,

what happened, was seen by Peter, James and John in a vision, and while they were in a trance-like state. "And as they came down from the mountain, Jesus charged them saying, Tell the vision to no man, until the Son of man be risen again from the dead." They had seen in a vision, and after an unearthly manner, just as afterwards "Cornelius saw in a vision evidently about the ninth hour of the day an angel of God coming in to him ;" and just also as by a corresponding vision, Peter was prepared for hearing of what had happened to Cornelius the devout centurion ; for having gone up upon the housetop to pray "he fell into a trance, and saw heaven opened." And similarly, Daniel says as to the commencement of a revelation which was made to him, that his strength failed him, "And when I heard the voice of his words, then was I in a deep sleep on my face." That sleep was of the body, merely, and not of the soul. It was the same state as that in which Abraham was, when a covenant was made with him by the Lord ; and when "as the sun was going down a deep sleep fell upon Abram."

That sleep or fitness for visions, is something like the same thing, apparently, as being "in the Spirit." It is a condition, in which the ear is closed against thunder, and in which the eye is as though it were dead, and in which the skin is insensible even to fire. It is a state, in which the soul is purely itself, and hears through its spiritual ears, and sees through its spiritual eyes, and is conscious of another atmosphere than this of earth.

Also then being "in the Spirit" means often, being in a state, in which the body is nothing, and through which also, the soul is among spirits and may see angels. At the time of the conversion of St. Paul, Ananias told him, "The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth." And now how were these words made good ; and how was Jesus Christ seen by Paul ? This is what Paul himself says : "And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance ; and I saw him saying unto me, Make haste, and get

thee quickly out of Jerusalem ; for they will not receive thy testimony concerning me." And that the trance which he wrote of, is as though his body had been abolished for a time, or as though the soul's connection had been suspended with it, is plain by what St. Paul says as to his having been in Paradise, when he heard things, which though he might have felt, he was unable to utter for want of words. The Principia of Newton never have been, and never can be translated into Erse. Nor possibly therefore could the sublimities which Paul heard in Paradise have been reducible into Greek, by any human skill. And as to that abnormal state, which he experienced, his words about it, are for simplicity, almost as wonderful, as what he narrates. And indeed they are the words of a man familiar with miracles. These are the words : "I knew a man in Christ above fourteen years ago (whether in the body, I cannot tell ; or whether out of the body, I cannot tell : God knoweth), such an one caught up to the third heaven."

During the trance, which Paul had in the temple, at Jerusalem, it is possible, that his spirit may have parted from his body, and by some spiritual law, may have reached, either Paradise or the third heaven, like a ray of light. But also it is conceivable that while Paul was entranced in the temple, his soul may simply have been wearing the body like insen-sate clothes, and been having some influence from above, by which it became more and more intensely spiritual, and by which also it found itself successively in affinity with one heaven, and another, and even a third. And of that preternatural experience, as to the manner, either understanding, well corresponds with such texts as these, in the Book of Revelation, "Immediately I was in the spirit," and "He carried me away in the spirit."

This being "in the Spirit," would seem to be through nature. Man by his nature is capable of intromission as to spirit, and of being caught up into Paradise, and of hearing what the Spirit says, and what also angels may have to say or show. And in regard to revelation, the deep sleep of the body, which was experienced by prophets and apostles, may

have been but a consequence of their souls having been intensely quickened in some way, at some point. For often persons, with great excitement, mentally, have found that there had been thunder without their notice, and that even they had been severely wounded, without knowing that they had been struck. And indeed many times, martyrs and confessors have testified, as to their having had no sense of pain, while the torturers were at work upon them.

But how are men approached or reached or affected by the Spirit? In many ways perhaps, and contingently on many conditions, as to person, time and place; as indeed may well be supposed, when it is remembered how persons differ from one another, mentally, and by education and by nationality,—and also how men of the same descent must necessarily be differenced by the varying tone of the successive centuries, into which they are born.

In one age, a man may live by the Holy Ghost, and be strong and joyful in it, without a wish for a miracle or a thought of one. While in another age, a man cannot think but that he grows from birth to death, simply from out of his earthly self, like a plant rooted in the earth; and for him therefore, some gift of the spirit, or some miracle or sign might be of infinite importance, as a thing for thought; because of its manifesting a connection for him, with a world invisible, of spirit.

A royal miscreant like Ahab was not approachable by the Spirit, as though he had been some "bruised reed." Isaac, the patriarch and shepherd, may have been capable of having the Lord appear to him in a vision, in the night, while yet he may have been utterly incapable of having the Spirit of the Lord breathe through him, for the wording and soul of a psalm. Just before his death, Jacob was more fully prophetic than in all his life before. "And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last day." And why, and how was this? It was because almost his spirit was inside of the spiritual world, and was within hearing perhaps of the angel of the covenant; and it was because he would within a few

minutes have "gathered up his feet into the bed, and yielded up the ghost."

Before the prophet Samuel was called, there had been a time, for the Jews, when "there was no open vision." And that time would seem to have been so long as that there had occurred with it a change in the use of words. For, in connection with Samuel, it is to be read, that in Israel "he that is now called a prophet was before-time called a seer." And indeed it was not because of a long time having elapsed, or because of mere worldly craving, that ever the word of the Lord was vouchsafed. Nor ever was the Spirit receivable by everybody alike. While the Jews were yet on their journey from Egypt to the promised land, the Lord had said, by way of magnifying Moses, over his successors, "If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream." Before there can be a revelation from the highest, there must be a receptive state in some person on the earth. And it is but a development of this truth, according to the philosophy of revelation, to say that certain persons of a prophetic temperament, must have been faithful to their nature and have been welcomed among their fellow-creatures, before God can draw nigh to men through the Spirit, rather than by convulsion, pestilence, and the terrors of the Lord, or by that penal blindness, which is none the less fearful, because it does not know of itself. As to the preceding statement, worldly objection of any kind is nothing. What is all the state of Beotia to-day, in comparison with Homer? Poetry is a mighty influence; for it glorifies the earth and man's life in it; and it can prepare in the mind the way of the Lord. And yet not every man, but only one man in the seventeenth century, was born with a soul, which could so live on earth, as to leave behind, on its departure, the works and the glory of John Milton.

Thoughts from on high as to God, or high thoughts concerning God, can reach mankind only through such minds, as may, at any time, be open and willing to receive them. This gentle manner of approach is not however of necessity. Though certainly the way of the Spirit, in this world, at

present, would be confusion worse than what happened at the tower of Babel, and would even be suffering worse than what the Israelites were punished with, in the desert, but that it is tempered for us and administered, by what in a Christian way, may be called the fatherhood of God. And indeed the condescension of God, toward this world, as he wraps it about and fills it with his Spirit, is not by acts dating from eras, but it is continuous, and like a stream, for "ho, every one that thirsteth."

Man must think of God, before he can feel that God remembers him. "Draw nigh to God, and he will draw nigh to you." A lonely disciple is not without Christ, and yet also these words are not a mere truism, however they may be interpreted, "where two or there are gathered together in my name, there am I in the midst of them." And in these words, there is something spiritual meant, and beyond what Novalis may have intended intellectually when he said, "Certainly my belief gains infinitely as to strength, as soon as it is shared by another person."

"The assembling of yourselves together" is a form of waiting for the Spirit, whether or not it be so understood by mere church-goers. Men are approachable by the Spirit, not only as individuals, but as societies. Any day, by the mysterious alchemy of the universe, seekers after God may suddenly have their earnestness open out into the Spirit, and have the Spirit come in upon them. And with taking "sweet counsel together," and walking "unto the house of God in company," and with looking steadfastly towards heaven, Christians are in a way to see it open, and to have their hearts fill with a strange, unearthly joy in the Holy Ghost. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek 'him.'" And so also is it as to the Spirit. It was on believers in an expectant attitude, and on those who did "wait for the promise of the Father," that the Spirit was poured forth, after the ascension of Jesus Christ. They were drawn together by their faith; and the thoughts of all of them, were conjointly a longing expectation. "And when the day of Pentecost was come, they were all with one accord in one place."

According to the Scriptures then the Spirit was that, of which there can be an outpouring in one age, and a dearth in another. It is what can be imparted to a man, and what can be withdrawn from him, and it is what also he can quench as to himself. Occasionally also, it is what can be imparted by one man to another, not however as arbitrary grace, but only like some angelic whisper, for the inmost being of the recipient. In the evening after his resurrection, the disciples being assembled together in a room, of which the doors were closed for fear of the Jews, Jesus became present among them and breathed on them, and said, "Receive ye the Holy Ghost." The Holy Spirit was also communicable, occasionally, by the apostles, through their hands, while placed on right-minded persons. Arguing with the high priest and the council, at a very early day in the Church, Peter said of the Holy Ghost that it was what "God hath given to them that obey him." And at a later period than this, when Peter was preaching to hearers who were not all of them Jews by blood, to the astonishment of them of the circumcision, "the Holy Ghost fell on all them which heard the word." Spiritual affinity had met the Spirit, through the agency of Peter, at Cæsarea, and then and there, and thereby, began to be fulfilled, that promise which was made to Abraham by the Lord, almost twenty centuries before "I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed." Also apart from all human agency, and at all times and everywhere, on the assurance of Jesus Christ, the Holy Spirit is what can suddenly be obtained by everybody, by prayer "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

The Spirit of God may be poured out on men, in multitudes; or it may spread from heart to heart like a flame; or by possessing itself of the body of some man, it may even speak expressly. It may reach one man, like some "word of the Lord" suddenly revealed in the mind; and to another man,

it may be imparted by angelic agency. It may strike a man with conviction, while he is in a crowd : and conceivably it may get lodged with him, during deep sleep, when sometimes God "openeth the ears of men and sealeth their instruction, that he may withdraw man from his purpose, and hide pride from man."

The Spirit is always the self-same, but in operation, it may be of infinite diversity. And for this reason, it is variously described. The Spirit is the Holy Ghost: but the Holy Ghost is a phrase, which cannot always be used for the Spirit of God. Chaos became order and was made to blossom with beauty, and the heavens around were garnished by the Spirit of God, but not by the Holy Spirit; because fire and water, trees and animals are all alike incapable of holiness ; and so too are all the stars, however they may differ from one another, in glory. Prophetically what came upon Balaam was the Spirit of God ; and it was by the same Spirit that prophets and apostles were inspired: but if in them it was the Holy Spirit and differed from what Balaam felt, it was because of their having been better men than he, and sensitive to holiness ; and because it was, as it is written, "holy men of God spake as they were moved by the Holy Ghost."

In the Gospel of John, the following words were spoken, with a view to the distress which the disciples were soon to feel, and what also would be their need of instruction. And in these passages the Spirit is the Holy Ghost, and it is the Comforter, and also it is the Spirit of truth. "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever ; even the Spirit of truth." And then soon afterwards Jesus says "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and shall bring all things to your remembrance, whatsoever I have said unto you."

In the New Testament, what is "the Spirit of your Father" as mentioned by Matthew, is "the Holy Ghost" as recorded by Luke.

Men are reached by the Spirit, on one step and another. As walking, thinking, working creatures on the earth, "the

inspiration of the Almighty giveth them understanding." But for men "in the image of God created," the Spirit can be the Holy Spirit. And by still other persons, the Spirit of God can be felt like the spirit of the Son of God, for tenderness and encouragement, and sweet loving assurance. And to men who feel as Jesus felt, and who feel also that certainly it cannot be otherwise than that "the Father loveth the Son," Paul would say, as though it were the way of the universe, "and because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."

God, that made all things, is "all things to all men" to a greater extent than ever Paul was made. From north to south, from the earth to the sun, and from one sun to another, it is by the Spirit of God, that the universe is coherent. And it is by the same Spirit, that men are made to differ, and the stars also from one another in glory, and one era on this earth from another, as time wears on. When the beasts of the field were made, it was by the Spirit, but not by as much of the Spirit of God as what created man in his own image. And man as he lives, is more and more receptive of that Spirit.

There are persons, who believe in the Spirit, as a pious word, but cannot conceive of it, as an actuality which concerns them. And there are some who say scornfully, "What sign is there of the Spirit, any more than there is of spirit, at all? A mere Hebraism! Who but the Jews ever thought of it? And what way is there, by which it could ever get at us? There is no possibility of it between us and the sun: and under the earth, there is certainly nothing of the kind." But now the argument from ignorance is good only as it is used by persons who know a great deal, which those scornful ones never do.

The susceptibilities of human nature as to spiritual action, are many, as may perhaps have already appeared. And additionally this is conceivable. As the body is the case of the soul, so may animal magnetism serve for the corporeity of the Spirit, sometimes, and for one or two purposes. Just as it is written as to Peter and John among the Samaritans, "Then laid they their hands on them, and they received the Holy Ghost."

But indeed already I am spiritually insphered, and so I have been, ever since I was born as a living soul. It is true, as I look up, that there is nothing between me and the sun, for such eyes as I can open as yet. Nor is it likely that ever my spiritual sight will be opened, till I shall have got through the valley of the shadow of death. But still if I could look to-day, with those eyes, through which it is possible that hereafter I may even see Uriel in the sun, I should discern between this earth and the altered look of that luminary, at various distances, signs probably of principalities and powers, and ways of communication with the New Jerusalem ; and I should be sensible of the magic properties of another atmosphere than this of earth ; and I might thereby also perhaps become conscious of strange affinities drawing me like old friendships, towards Paul or Dante ; and toward some angel, who may at some time have encamped about me in a time of trouble, without my knowledge ; or toward some remote ancestor, whose name I may never have heard of; or toward some spirit, whose course in his earthly life was marked by like lines with my own ; or toward some fellow-Christian, who may have thrilled, in church, without my knowledge, to the same movement of the Spirit as what quickened me.

Is it said that there is no avenue for the Spirit, as to human nature ? It might as well be said that there is no channel in the air, whereby words can pass from man to man !

The universe is alive with the Spirit and with spiritual occupants, and has always been thought to be so, except by a few people now and then, and here and there—persons of a nature somewhat elephantine as to outlook, and unfortunate as to education. According to an old word for a prejudice on the subject, there are those who cannot believe in the existence of spirit. There have been persons, especially in France, who have been even bigoted against a belief in human immortality or in spirit. During the first half of this century, magnetism was ardently studied in France, but when it began to give signs of being spiritually connected, some of its greatest adepts were shocked and scandalized as being men of “the world that now is.” The Baron Dupotet was so affected ; but

yet he could not but say "There is an agent in space, whence we ourselves, our inspiration and our intelligence proceed ; and that agent is the spiritual world which surrounds us." Those are the words of a French adept and scholar as to magnetism, and which were true, to his own knowledge, as he thought. And these words following are by Confucius, the contemporary, indeed, of the prophets Zechariah and Haggai, but yet who was also a Chinese, "An ocean of invisible intelligences surrounds us." Plotinus has been quoted in opposition to Christ and the apostles by anti-supernaturalists, who apparently were quite unaware of his claims to be an ecstatic. But Plotinus said what, no doubt, was of his own experience, as he believed "All things are full of demons," or in plain English "Everywhere there are spirits."

This spirituality of the universe is the testimony of almost all tribes and nations, in every age. It was the persuasion of Greece, and Egypt, and Chaldea. Under the light, conjointly, of history and criticism, what the Scriptures were especially given to teach, is not the reality of the spiritual world, as many people think, but rather the certainty and nature and operation of the Spirit of God, or the Holy Ghost.

It is of the nature of the godhead, that it should be always revealing itself, in one way and another ; in the make of a diamond, in the beauty of a fern ; in the cry of a young raven and the manner in which it gets answered ; in the appearance of the first man on earth ; and in that glimmer of Providence, which is perceptible on the stream of time historically, and which to some eyes is as dubious as phosphorescence, and yet still as certain.

Geology is science as to the Spirit of God, while it was shaping the earth. And the Bible is the history of the Spirit, in its relations with man. The tent of Abraham, the sojourn in Egypt, the captivity in Babylon, Moriah, and the lake of Galilee are but accessories to the history. The Old Testament and the New, are a revelation of every man to himself, through the Spirit, and a revelation also of the eternal Spirit as it acts in time.

And now perhaps we are in a way, wherein can be resumed

more intelligently what was being discussed about Elijah as the forerunner of Jesus Christ. And it should be remembered, that what is now being considered, is in connection with the reign of the Spirit, made visible. During the transfiguration, the disciples saw Elias in the spiritual world, and so when Jesus referred to his death, as being perhaps not far off "his disciples asked him, saying Why then say the Scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, that Elias is come already, and they knew him not, and have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spoke unto them of John the Baptist." John the Baptist was a man like any other Jew, and yet also he was Elias. The philosophy of this matter, probably, is the same as what was entertained by the sons of the prophet, after Elijah had vanished in heaven, when they said "The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him." And so according to this account, John the Baptist, in the flesh, may have been inspired by Elijah, while he was himself dwelling in a state, altogether foreign to flesh and blood, and sun, moon and stars. For the spirit indeed, time and space are nothing, or nearly so ; while sameness of mind or spiritual affinity, may, under God, be almost everything.

But why should John the Baptist be inspired by Elias, or in any way, have been Elias? It was, no doubt, because of the spiritual constitution of the universe. And thereby it was not an exceptional event, but was in conformity with other things, which concern us, and of which some perhaps affect us frequently. In Patmos, John received a revelation from an angel, which revelation the angel had received from Jesus Christ. And it was in a similar manner, probably, that Elijah was concerned with Christ, as making the Baptist "go before him in the spirit and power of Elias." And indeed the whole ministration of the world, intellectually, morally and spiritually, is largely by mediation. For when influences from above

reach men, commonly it is through a certain few, who are like mediators for the rest. And according to St. Paul, not only was the law "ordained by angels," but also it was "in the hand of a mediator."

It was by the foreknowledge of God, and through the operation of spiritual laws no doubt, and of his own free will also, that Elijah was the spirit and power of John the son of Zecharias the priest. But now Elias had left the earth nine hundred years, when he intervened through the Baptist. And yet also, nineteen hundred years before Jesus was born, there had been "preached before the gospel unto Abraham."

Often on earth, that which is a mystery of the kingdom of heaven had its beginning with the Spirit, and is outside of the reach of mere reason, and is what only the Spirit can ever show, or even hint about.

According to the Book of Revelation, "Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people." In a state of more or less intelligence Archbishop Fenelon, Jacob Böhme, George Fox, and William Law, and Swedenborg, and Charles Wesley and his brother John, and multitudes, more or less like them, have entered into the court itself of that temple, during the last two or three hundred years. But nevertheless, one generation after another, for, now, a long time, while Christians have been going up to the temple for worship, commonly they have had but a poor belief, and often none whatever, as to the holy of holies, and the positive, kind, familiar, human nearness of the Spirit.

The holy of holies! Now under Christ Jesus, the actual place of it, is in the soul itself, if only men had faith in it, and could believe in the Spirit.

And indeed it is in the Spirit, and from the Spirit, that man is to live, to all eternity, and even just as he does already. For, truly the human body is the highest formation of the Spirit, which there is in connection with this earth. And indeed diamonds of the purest water are but ancient experiments in the workshop of nature, with a view to the human eye.

The recent discoveries, through which the powers of nature lend themselves to human use, and under the application of which, the fields grow more fertile, and the depths of the earth yield up their treasures, are often spoken of, as nature unveiling herself. Nature unveiling herself—what is that? O thou poor idolater of second causes, what is nature? Nature is but one of the lower titles of God. And "nature unveiling herself," if it means anything, means the Spirit of God, revealing itself of its own good will on a plane, which is level with human intellect.

But, at its best, what is all that eases our bodily life, or even that glorifies existence for us, as mere denizens of this earth, in comparison with that revelation of the Spirit, of which man spiritually is susceptible? Fearfully and wonderfully made as man is as to his body, he is yet more wonderful still as to his soul. And of all the creatures that have ever been on this earth, man only is what can answer, in any way, to the fatherhood of God. And we human creatures, at this late time, ought to be able to understand readily the meaning of St. Paul, when he asks, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"

As two ships sailing together, the one sound and well-tackled, the other leaking and wanting sails, though both do arrive at the same port, yet not both alike disposed,—the one comes in merrily and confidently, the other with much difficulty and doubting,—so the strong in faith doth singly walk towards heaven, goes on comfortably and with full assurance, when they of little faith do but, as it were, creep thither with many doubts, great fears, and small joy; and therefore as it is no wisdom for any man to continue poor that may be rich, or to live in fear when he may be free from it, so it is no point of wisdom, no piece of Christian prudence, for a man to content himself with a weak faith, when by any means he may increase it. — *John Spencer.*

IN MEMORIAM.

BY S. D. ROBBINS.

I THINK of thee when morning springs
Fresh from the sea on pearly wings:
I think of thee when evening's close
Her starry mantle round me throws.

When midnight fills the silent dome
That bends above our lonely home,
And deepens to infinity,
Then I look up, and think of thee.

I think of thee when vernal showers
Fall in glad tears, or smiling flowers,
And orisons of nesting bird
In the deep temple-woods are heard.

I think of thee when summer glows
Thrill in the lily and the rose,
And flitting bees on laden wing
Murmur amid the blossoming.

I think of thee when russet leaves
Glisten upon the golden sheaves,
And autumn from her kindly stores
The fruitful harvest round me pours.

I think of thee when winter chills
The music of the laughing rills,
And pillows earth to soft repose
Beneath its canopy of snows.

These visions bright of earth decay :
Time's sweetest seasons pass away.
Embosomed in eternity,
O daughter ! wilt thou think of me ?

A PLEA FOR A HEARTY KEEPING OF THANKSGIVING.

BY RUFUS ELLIS.

IN a world which is stamped with change, and in times which, beyond other times perhaps, have known changes, we must not give up our day of Thanksgiving. I am not ready to part with our old festival for any other, not even for one so venerable and so justly dear as Christmas. We need both days. Their claims to be observed are not in the least conflicting. And our New England festival deserves to be recognized in a hearty and generous way, not grudgingly or of necessity, or by any constraint of ancient custom, but as a living institution, in the fullness and the joy of the Spirit which led our Saviour aside from what might have seemed the only direct prosecution of his great errand, to the marriage feast and to the rich man's table. Let me, in a few words, magnify the festival ; and, if it comes to us this year a little before the time, let us accept, in excuse of the error for which the President of the nation must be held accountable, his recognition of our local observance as a national holiday. It is an observance which may help to judge the world we live in ; for it will be found, I think, that anything in our social standards and usages which may be unpropitious to the observance of Thanksgiving is just as unpropitious to a gracious simplicity, a genuine heartiness, a fullness of the blessing of household and neighborly affection, the sweetness and tenderness and gentleness that makes our world something more than a labor-field and a battle-field, a pasture or a dormitory.

1. Our Thanksgiving deserves to be retained as a memorial. It binds us to the past, our own past. It helps to keep alive traditions which are the vehicles of a very noble spirit. It recalls fathers who were human, and therefore imperfect, and yet walked by very high rules of duty, and in great nearness to their King and Head. It is a Puritan festival, the one

feast amidst so much fasting, the bit of poetry amid so much hard and dry prose, the sweet smile lighting up for a moment a very grave and deeply-lined face. It is a Puritan festival, and Puritanism so far as it means intellectual integrity, conscientiousness seeking to be enlightened, the clear and emphatic yea and nay of moral discernment, a persistent endeavor, at any cost, to translate truth into life, sentiment into outward fact, ideas into institutions, an exalted faith and an absolute Christian loyalty; Puritanism in its spirit, if not in its letter, and in all its applications, is surely to be kept in mind in times which, though they are not without their own heroisms, are sorely tempted to accept the lower instead of the higher, and to lay up treasures on earth rather than treasures in heaven. If it be little better than formalism to reproduce the fasts of our ancestors, we may yet in all sincerity observe their Thanksgivings; and, when we walk with them in the light of a religious thankfulness, we can remember out of what a deep and sad sincerity they lifted their psalms of praise.

2. Our Thanksgiving has claims upon us as a simple festival in times that lack simplicity. Such a day is sure of a hearty observance in simple times. It easily finds and keeps a place amongst villagers and husbandmen, and in small towns, and before thrift and comfort have passed into wealth and luxuriosness. Like everything else, it is spoiled by worldliness. The bright and blessed Christmas festival lives by the same law; and its life sometimes has been so demoralized, that Christianity was more honored by those who suspended than by those who maintained the observance. There should be a flavor of rusticity about the day. We would be reminded of the old homesteads in the rich valleys or on the sunny slopes of New England. The fare should not be over-luxurious. The guests should not be over-dressed. The hours may be unseasonable for recalling a generation that could not change night into day after our poor fashion. And if you will look at this matter a little more widely, you will find that it has large moral relations. Our festival does not thrive in great cities, in huge manufacturing centres, amongst those

whose every-day fare is sumptuous, and whose every-day raiment is gorgeous : a nomadic population cannot keep it ; it is in too sharp contrast with a life which is a hand-to-hand fight with starvation ; the carefulness, whether of the very rich or of the very poor, is unpropitious to it. Thanksgiving may linger in the land after civilization has been spoiled by an inordinate and besotted worldliness, but all the fine aroma of the day will have been dissipated. It may remain on the one hand, amongst the most prosperous, as another occasion for display, as a fresh endeavor after a new refinement, some added pleasure for those who find the world old and familiar, even in childhood ; and, on the other hand, it may be, for the overstrained and overwrought, an excuse for coarse festivities, which Puritanism would have visited with swift and severe punishment. And it is a bad sign when the old simple Thanksgiving cannot be heartily kept. It is valuable, if for nothing else, as a testimony against an increasingly conventional and artificial life. It entreats us, in some way, to guard the privileges of that estate for which Agar prayed when he said, "Give me neither poverty nor riches."

3. Our Thanksgiving should be honored as a household festival, sacred to the purposes and the affections of our homes. It is very interesting to note the more or less hearty observance of the day, as an indication of the place which the home is enabled to keep in the life of our times. Great changes are eagerly proposed and advocated which seem to threaten the very existence of home. One may fear that housekeeping, when once divided between the sexes, will become what it is said in many quarters to have become now, — one of the lost arts. The transplanting of the household from the old homestead to a modern flat cannot be without the infliction of a severe wrench. Clubs for men, when they became a part of the every-day round of New England life, were thought to be ominous of mischief to the home ; and now we have clubs for women too. There would seem to be something almost sacramental in the kitchen fire, hard as it is to keep it a-burning. Can we maintain our Thanksgiving if we are to follow the fashions of the European continent, and

gather the family about some larger table of the modern inn? If it were not God himself that setteth the solitary in families, one might fear for the home in these days, when the eagerness with which we seek to open what we call spheres for the unmarried would seem to indicate our suspicion, that, even here on earth, we are drawing near to the estate in which there is to be no more marrying or giving in marriage. Undoubtedly, the discussions of the work which belongs to woman, and of the freedom which should be accorded to woman, are timely, and spring from great necessities of society. We want nothing less than truth, or other than truth, or short of justice and humanity; but let us bear in mind that nothing, in this imperfect world, has been less a failure than home; and that whatever new ways may presently be opened for the steps of a wise and gentle womanhood, her feet can never be more resplendent with the light of heaven than when, in the love of a pure and perfect heart, she hath walked within the household, praising God, and finding favor with all the good. We cannot doubt that, only give her time, Nature will make good her own, and will suffer nothing to die which ought to live; but we would not have any generation despoiled of its home privileges through any half-considered changes, the fruits of a mere restlessness, the reforms which will need ere long to be re-reformed.

4. Once more, our Thanksgiving is worthy to be kept as a festival of the imagination and of the affections. Indeed, how can there otherwise be any festival? A day at once of holiness and gladness, a day of memories, a day which blends our most revering and tender thought of man with a religious thankfulness, cannot be put upon the level of our working days. It is of no use, and yet it is in the highest sense useful. If you look at outward wealth, it consumes and does not produce. It puts a stop to labor. It scatters merchants and craftsmen, and brings into the midst of the week a kind of festal Sunday. It compels you to lay aside your most pressing task, to go perhaps beyond the call of those who need your services; and not only so, for this is the least part, if you would do your whole duty to the occasion, you must lay aside

your burden of care, and take your mind from your business at almost any cost, and be a child again with your children, as if the day would never come to an end, and there were no grave responsibilities and intricate questions awaiting you with the morning's sun. We need just such a day, even though we have our Christmas festival besides; because just such a day is very hard to have and to keep. In one sense it is a wasteful day: in another and much higher sense it is very conservative and productive; conservative and productive of those noblest and sweetest things which so often run to waste whilst we are laying up intellectual or material wealth. The philosopher and poet Coleridge, it is said, left the Unitarians because they were deficient in imagination, which he judged to be most important to religion. We need time, hours at home, hours with the fathers, for the exercise of this faculty. It will do us good to spend one day of the year in dreaming dreams and calling up visions of the past. The more inconvenient it is for us to rescue so many hours from the exacting week, the more important it is that we should do it; not propose to do it in some convenient season of leisure which will never come, but now, when, as much as will ever be the case, the life of the household craves nourishment and expression. It is a poor way to crowd all the work of life into the first half of it and leave the play for the closing years. Work and play belong together. There is a time to laugh as well as a time to weep. The voice of healthy, innocent, human joy, as well as the voice of prayer, scares away the fiends. And if any one says, But it is so hard, after all that I have gone through with in my life, and looking round as I do upon vacant rooms and seats, missing nine for the tenth that I find, it is so hard for the lonely to keep festal time, it is so hard to smile through tears, — let us reflect that there may be not a little disguised selfishness in this sitting down with sorrow, that a cheerful spirit is as much within the reach of moral discipline as a religious spirit, and that if we are not bent upon being wretched, our best way out of our misery is through a persistent endeavor to wear a bright look and to say a pleasant word, and to let the light into our dwell-

ing, because there are those whom we would serve, whose youth is an invitation to rejoice, and who are not to be defrauded of their feast because we are not in a festive mood. They will have their own days of darkness, and we ought not to inflict our own upon them besides. Rejoice with those who rejoice, is as good Scripture as, Weep with those that weep. It is said that religious pilgrimages, which had fallen into neglect, have greatly increased in the last years, not because the religious sentiment is better content than was once the case with this expression, but simply because art has made pilgrimages so easy. May we not hope that, along with, nay, before all the other shrines to which the crowds of devotees are flocking, home shall gather its eager multitudes? Let them come, as in the old times, to be healed of whatsoever hurt may have befallen them in the hot chase of our exacting modern life. Let them come, to find again that where there is abundant love in the heart age is but an accident, whilst sorrow is chiefly seen in chastening gladness, and sending forth the tide of joy from deeper and sweeter fountains.

So let me command the day of our fathers to your keeping, in all gratitude to God, and in tender love for man, especially for those of your own household. Not to shed abroad darkness, but trailing clouds of glory from their heavenly home, may your beloved come to you from that world where there is no night. Amidst all changes of place, and form, and circumstance, the feast lived, when Puritanism was in its bitter bud, and just as truly in these days, when the bud has opened into a fair and fragrant flower, simple still and severe, and yet surpassingly beautiful. And whether in straitened times, or times of abundance, may our rejoicing not fail to be this, — “The testimony of our conscience, that, in simplicity and godly sincerity, not by fleshly wisdom, but the grace of God, we have had our conversation in the world.”

THE STRANGER CHILD'S HOLY CHRIST.

FROM THE GERMAN OF RUCKERT. BY C. T. BROOKS.

'T is Christmas eve, full plain :
A strange child runs about,
Through street and square and lane,
To see the lights gleam out
From every window-pane.

Behold him stop and stare
At every house : he sees
The bright rooms, how they glare,
And all the lamp-full trees,—
Sad is he everywhere.

The poor child weeps : " To-night
Each little girl and boy
Their little tree and light
Can see and can enjoy :
All, — all but me, — poor wight !

" Brothers and sisters, we
Once frolicked, hand in hand,
Around one sparkling tree ;
But here, in this strange land,
No one remembers me.

" Now, all the doors they close
Against the cold and me ;
In all these goodly rows
Of houses, can there be
No spot for my repose ?

" Will no one ope to me ?
Nought will I touch or take, —
I'll only look and see
The pretty Christmas-cake :
The sight my feast shall be,"

He knocks at gate and door,
 On shutter and on pane.
 Within, they laugh the more :
 The poor child knocks in vain ;
 His little joints grow sore.

Each father, full of joy,
 His children eyes with pride :
 The mother hands the toy ;
 She thinks of naught beside.
 None heeds the stranger boy.

" Dear, holy Christ ! Save thee,
 No father and no mother
 Have I on earth. Oh, be
 My Saviour and my Brother,
 For none remembers me ! "

Numbed with the biting blast,
 He rubs his little hands,
 Hugs himself tight and fast,
 And in the by-lane stands,
 His eyes to heaven up-cast.

Lo ! with a little light,
 Comes plodding up the street,
 All dressed in spotless white,
 Another child, — how sweet
 His accents pierce the night !

" I am the holy child,
 Jesus, and once, like thee,
 I roamed through cold and wild :
 Poor wanderer ! come to me,
 For I am meek and mild.

" I will not scorn thy prayer ;
 The poor I love to bless,
 And grant my tender care
 Here in the street, no less
 Than in the parlor there.

"And now I'll let thee see,
Here in the open air,
Thou stranger child, thy tree,—
And none so bright and fair
In all the rooms can be."

Then pointed with his hand
Child Jesus to the sky,—
A mighty tree did stand :
Crowded with stars on high,
Its boughs the wide heaven spanned.

How far, and yet how near,
The sparkling torches seem !
Poor child ! it did appear
Like to a fairy dream,
All was so calm and clear.

There, in the shining sky,
There stood his Christmas-tree ;
And little angels nigh
Reached down, so lovingly,
And drew him up on high.

And homeward now he goes,—
The little stranger-child,
With Jesus to repose,
The Saviour, meek and mild,
And soon forgets his woes.

THE fowl that flies low is quickly taken, but that which soars aloft is neither entrapped in the snare nor entangled in the lime-bush. So the soul, whilst it is hovering about these earthly vanities, and stooping down to catch at worldly preferments, is easily and quickly ensnared by Satan ; but when it soars and mounts aloft in divine meditations, is seldom taken in the snares of temptation.—*John Spencer.*

MORE FROM A CURIOUS MANUSCRIPT.

Saturday night, ——.

How much I have to do this evening! But then it is in vain for me to think of recording all that has occurred this week relating to my connection with this parish. I can only note down some of the more important items.

My sermons last Sabbath have made a great deal of conversation. They were listened to attentively. I dared to hope at the time that they were making a favorable impression. But now I fear that many scarcely carried their good impressions out of the house with them. We have had a busy week. Many have called to express their satisfaction in the sentiments I had advanced. Some of each party have showed a willingness to follow my counsel, and, by a spirit of accommodation and charity, to unite in giving me a call. I have visited many of the people, and amalgamation and union have been the subject of our discourse. The fore part of the week, it seemed almost certain that I should become the shepherd of this flock, and that they would not be divided and scattered.

But, in the mean time, the deacons of the church, observing the course which things seemed to be taking, were alarmed, and aroused to action. They were busy in conferring with the Orthodox clergymen of the neighboring towns; and yesterday they brought one of them, Mr. Biddle, to see and converse with me. We had a long conversation in the presence of the deacons, and of Mr. McBird, whom I called into the room that he might be a witness of what was said. Mr. Biddle asked me many questions about my views of Christian doctrine and Christian experience, and I endeavored to answer him with simplicity and meekness. I gave him my views of religion, and my reasons for them. He was evidently disappointed and perplexed. I suspect that he did not find me so heretical as he supposed I was. I then took the liberty to question him. I asked him if he really believed in the Or-

thodox doctrine of the trinity. He replied that he did. I then read to him the Nicene and Athanarian creeds, and the doctrine of the trinity as exhibited in the Thirty-nine Articles of the Church of England, and the Assembly's Catechism ; and asked him if he assented to the doctrine as there stated. He was surprised, and showed an unwillingness to give me a decisive answer. I asked him, then, if he professed to hold the doctrines of grace as they were held by our puritan and pilgrim fathers. He replied in the affirmative. I then rehearsed those doctrines. Here again he was embarrassed. Indeed I could not learn from him that he was in reality either a Trinitarian or a Calvinist ; and yet he insisted that I was in a fatal error, and that he was in the truth. I found it was of no use to dispute with him. He was not acquainted with the difficulties of his creed, and seemed wholly ignorant of the weak foundation on which it rested ; and, not only so, but was unwilling to examine the arguments which might be brought against his own faith, and those in favor of mine. He was Orthodox, in his opinion, after the most straightest sect, and was resolved to remain so. And, as I afterwards learned, there was a worldly reason, in addition to other reasons, for his opposing Unitarianism here, and opposing my settlement. He had a son who had just commenced preaching, and he wished to secure the parish for him. This son was betrothed to Dea. Snelly's daughter ; and Dea. Snelly was rich as well as Orthodox, and would be glad to retain his daughter near him. Dea. Snelly was a man of character and influence. He had been courteous in his behavior towards me ; but, from my first interviews with him, I was persuaded that he would not be in favor of my settlement, though I knew not then what a strong motive he had for opposing me.

To-morrow, no doubt, is my last Sabbath here. I shall go into the desk, and preach, with this thought and impression on my mind, though the case is not to be decided till Monday. I shall leave them without regret. Still, I shall remember my sojourn here with pleasure. I trust I have not labored in vain. Truths have been declared which will not be for-

gotten. Impressions have been made which will not be obliterated. Orthodoxy, in some indistinct, undefined, and mild form, may remain here ; but Calvinism, I think, will droop and die. It always carries the seeds of its destruction along with it. It never flourishes a great while anywhere. As the people become enlightened and virtuous, they renounce it. It cannot meet the wants of mankind. It is an obstacle to every benevolent enterprise. If Calvinism is true, a large portion of the human race are reprobates. There is no possibility of their conversion and piety. Sin and misery must abound. A large portion of the human race were doomed from eternity to a vicious and sinful state here, and to everlasting torments hereafter. What encouragement have the friends of temperance, of peace, of liberty, of virtue, of humanity, to expect only a limited and practical success to their enterprises and efforts ? What prospect is there that vice and sin can be extirpated ? The elect will be saved ; and the reprobate will be damned. With a firm faith in Calvinism, can we reasonably expect that wars and fightings will cease ; that sensuality and intemperance will come to an end ; that slavery and oppression will be abandoned and abolished ; that all the reprobate, with all their disadvantage and inability, will become good and virtuous during their abode on earth ? Or is the time at hand, or in prospect, when the last reprobate shall be born, and when none but elect souls shall be ushered into this world ?

There is in most forms of Christianity, except the Unitarian form, somewhat that is opposed or unfavorable to a reforming and philanthropic spirit. The Romanists can do all that is vitally important to man by the aid of a little money, and some sacred affairs canonically discharged. And predestination is also in their way. But the Catholics, like many others, use that doctrine only when it suits their convenience. Calvinistic reformers can never think of a general reformation without forgetting the fundamentals of their faith. The Universalists have little, comparatively speaking, to stimulate them to become reformers and missionaries. Men can't be miserable in a future state ; and it is of but little consequence how they pass in the present state.

The Unitarian has nothing in his creed to chill his ardor, to quench his zeal, and to discourage him in his benevolent exertions. His views of the character of God, of the nature of man, and of his powers and capacities, all encourage his philanthropy.

Sunday evening, ——.

My last sermon in this place is preached, no doubt. I have anticipated the doings and decisions of to-morrow, and have spoken to them as though I was addressing them for the last time. Some appeared to be deeply affected. Indeed, if a very few could be removed from each of the rival parishes, not a score in all, the rest would be contented to remain together and under my care. But these few cannot yield, and they wish for a train of followers.

Monday. A great day here; every one alive and thoughtful. In the forenoon, I packed up as much as I could, and made some calls. In the afternoon, I was invited to take tea again with Mr. Wood. He was not a member of the parish, and did not attend the meeting. I was not sorry to be remote from the centre of the town, while so many were gathering there to determine a point in the issue of which I was particularly interested. I was glad also to embrace my dear Rosa once more.

I returned before nightfall, and in the evening the committee of the parish waited on me to inform me that a majority voted in favor of me, but that a large minority were against me. I was not surprised or grieved at hearing this report. I was prepared for it. Those who voted for me were very earnest to have me stay. I told them I could not think of remaining with them under such circumstances and prospects; that those who were opposed to my settlement would make a desperate effort to get possession of the house, and, if they failed, they would secede, build another church, and do their utmost to diminish and demolish the old society; that a constant warfare would be kept up between the two societies, and the cause of religion would suffer. I then proposed to them, that I would consent to stay with them if they would give up the old house, and build a new one; stating to them that the

expense would be but little more, as the old house would be too large, and inconvenient ; that it must ere long be repaired ; that by thus surrendering their rights, and peaceably withdrawing, they would show a more Christian spirit, and prevent the complaint which the Orthodox often make, that they are turned out of their churches. To this, the committee replied that the majority ought to rule ; that the house belonged to them ; that, if others were not satisfied with the preaching, they ought to provide a house and preacher for themselves. "But," said I, "we may lose more than we can gain by asserting and maintaining our rights. The Orthodox have got the impression that all the churches, church funds, church records, and church furniture are theirs. The few Orthodox in a society are content with nothing short of the direction and control of everything. If they are denied this privilege and pre-eminence, they feel that injustice has been done : they resent it as an injury, a wrong, which they do not easily forget. By leaving the house, you make a pecuniary sacrifice too small to be mentioned : the greatest sacrifice will be of passion. And this is just what you want for your social and religious prosperity. If you are willing to pursue this course, I shall consider it an evidence not only of your attachment to me, but your attachment to religion, and to those views of it which I have exhibited." I advised them forthwith to call all those together who were friendly to me and my sentiments, and communicate to them my proposals, and to make me acquainted with the result. They engaged to do so, though I could see that they were not pleased with the advice I had given them.

I am once more in Cambridge, recruited and relieved. I left Burnsburg on Tuesday morning. There are many in that town whom I shall long remember, and many, who, I doubt not, will often think of me. The dollars and cents I have put into my pockets are but a trifle of what I have gained by this excursion.

I have heard from the committee. They would not consent to do as I proposed. I did not expect they would. Perhaps some will think I ought to have complied with their wishes.

But to me there seemed to be but little prospect of my usefulness. There were some worthy persons who would have been with me ; but the controlling power and influence was in the hands of those whose main object was to carry their point in a worldly contest. As things were situated, I thought that I might render a more important service to Unitarian Christianity by consenting to stay on such conditions, or on none, than by mixing in a strife which promised no benefit.

I foresaw that as soon as the Liberal party had got possession of the house, and settled me, their zeal would abate ; and that I should find myself connected with those who were not agreed among themselves, and whose chief object in settling me was to drive out the Orthodox. I made a case of conscience of it, and it was difficult for me to decide it to my own satisfaction. It seemed as though the reasons which urged me to leave them should have constrained me to abide with them. I examined the subject on every side. If I consented to stay, there appeared to be no prospect of my remaining long, and being useful. The wealth and influence and power were in the hands of those who were worldly and irreligious men. Every member of the church would leave me ; and the more seriously disposed who were not professors. There were materials enough for another church ; but I despaired of being able to bring them into such a form and state. There were obstacles in my way which I could not surmount nor remove.

The reader may wish to know what became of that society. The Liberal party did obtain the house ; and the Orthodox built a church, and Mr. Biddle, Jr., became their pastor. They were active and earnest. They had prayer-meetings, conferences, lectures, and revivals ; and things progressed. The Liberal party settled a minister, who was a Restorationist. For a while they kept together, and seemed to flourish. Their pastor was a good man. When he settled there, he thought it would be a very comfortable thing to have a home and a parish and a salary, and to have for parishioners such men as Gen. Ward and Squire Moulton and Col. Grout. But, not long after he was settled, he began to take a different view of

his situation, and of the condition of his flock. He had a large congregation, but no church. Not a professor of religion was to be found in his society. He labored to gather and organize a church, but did not succeed. He attempted to have lectures, but failed. He established a Sunday school, but it did not flourish. He earnestly and resolutely advocated the cause of temperance, and was dismissed. They then employed a Universalist and a Unitarian alternately. The more sober and serious part of the society grew weary and disgusted, and dropped off one after another to the Orthodox. They made some alterations in their creed and covenant; Mr. Riddle was a prudent and amiable man, and Mr. Wood and his wife joined his church. Mr. McBird moved out of town, and his family are now worthy members of a Unitarian church. That old meeting-house is now occupied but part of the time, and by transient and itinerant clergymen of various denominations. There are many in that town who cannot submit to Orthodoxy; and, differing among themselves, they are nearly destitute of religious advantages. But I need not pursue the subject.

THERE is mention made of a dispute betwixt Poseidon and Pallas, which of them should have the honor to give the name to the City of Athens; at length it was resolved, that he should give the name who could find out that which might most conduce to the benefit of the city. Hereupon Poseidon presents them with a stately horse, which signified wars, divisions, tumults, etc.; but Pallas came in with an olive branch, the emblem of peace, love, and unity; the city chose Pallas to be their guardian, rightly apprehending that love, unity, and peace would make most to their prosperity and safety. And questionless, great must needs be the happiness of that nation, kingdom, or commonwealth, where they are made supporters; love and unity to cement all affections, and peace to compose all differences that can be found amongst them." — *John Spencer.*

THE MONTH.

GEORGE PEABODY.

That I spente, that I had ;
That I gave, that I have ;
That I lefte, that I loste.

Old Epitaph.

Not much "spente" on himself, and yet he had enough. How munificent was his giving, is known to all the world—that is laid up beyond the chance of loss. As to what was "lefte," even this, through his wise provisions, will not be "lost." "Go and do thou likewise," before the means have become the end, and gold, given to be thy servant, has become thy master and thy tyrant.

— PUBLIC DISCUSSIONS.—They are turning out as might have been predicted. From the following account of the debate upon *Ecce Deus* and *Ecce Homo*, taken from the "Boston Daily Advertiser," we judge that it must have been especially unprofitable. How men so discerning as Messrs. Townsend and Alger could have been induced to spend their own time, and the time of others, in this way, we cannot understand. If there are any topics which call for the most restrained, deliberate, and accurate statements, surely they are the matters that would come up in a discussion of the manifestation of God in the Revelation by Christianity. We hope that the exhibition referred to will be the last of the kind; at least, until the dispute can be carried forward in Latin. To be an accomplished theologian is an admirable thing for a minister; but to preach theology will not be found edifying, whilst of all popular entertainments a theological debate is the least satisfactory.

“ RELIGIOUS DISCUSSION AT THE MUSIC HALL.—Those persons who attend the lectures of the Union Course listened last evening to a discussion of the question of Christ's divin-

ity. We trust and believe that we express the sense of a majority of the audience at the Music Hall, when we say that the whole affair was the very reverse of edifying, and when we express a hope that the experiment may not be tried again. It is true that the Rev. L. T. Townsend and the Rev. W. R. Alger are excellent and learned men,—good speakers and writers, and worthy antagonists; and it is also true that their arguments last night often abounded in the graces of good rhetoric, and the sinewiness of good logic,—or what sounded and seemed like such in either case; and, moreover, that both the reverend gentlemen spoke in the tones of honest and enthusiastic conviction. But, in spite of all these apparently amiable and promising features in the affair, we do not see how it could fail to pain, displease, and, we must say, disgust, a truly reverent or sensitive nature. The spectacle of two parties in an audience, stirred with a spirit of the sharpest mutual antagonism, is exceedingly unpleasant, even when the decencies and proprieties continue to be observed. Nor does the non-existence of a palpable division or partition wall between the opponents help the matter any: it rather intensifies its disagreeableness. And while this would be true of any audience, excited by any differences, how much more is it true where the subjects discussed and contended over are no less vital and sacred than the eternal verities of the Almighty, and the great themes of man's salvation and the nature of Christ! The applause of the evening—to name one of its many shocking features—could not fail to pain and grieve the friend of peace and Christian decency; savoring, as it did, of envy, hatred, malice, and all uncharitableness, when it rejoiced over some lively snub or stinging retort thrust at the man of the opposite side; and speaking, as it did, the language of thoughtless irreverence when it set the heel of its noisy and trivial assent to some earnest utterance of grand or awful truth.

"But we are not so foolish as to leave our objections grounded only upon consideration of taste and veneration at a time when the question of utility ranks every other and all others. The discussion was not only useless, but worse than useless.

It may be that men can be moved by arguments,—though experience shows how hardly the thing can be accomplished,—and it is natural and right that differing theologians should strive to convert those of the opposite part; but when arguments are presented in such a way, in such a place, and to such an audience, they have the plain and necessary effect of stirring the prejudice, bigotry, and unreasonableness of either section until it fairly bristles. Men take sides, perhaps, who never took sides before; the insensibility of the mind's eyes to the effulgence of new light is increased a thousand-fold; and all the powers of anger and intemperate zeal are called into their fullest action against the offered wisdom of the man who is on the wrong side of the question. It would not be too much to say that every man and every woman in the audience went down to his house justified more than ever in his former opinions. As soon as the discussion closed, the audience coagulated directly into hundreds of little knots of friends and acquaintances; and, passing from and to another, the listener heard, alternately, the most rapturous congratulations interchanged by Trinitarians and Unitarians."

— THEATRE PREACHING has begun again for the season, somewhat to our surprise; for we had heard, from many quarters, an inquiry as to the wisdom of continuing for the present this form of missionary work. Of course none can doubt that it supplies to the preacher an excellent opportunity, and there will always be those who will know how to make use of such an opportunity. It is another way, and in a matter so pressing we would leave no way untried. We should like, however, to have two experiments made,—the first, for the sake of learning how many of the attendants upon the theatre services are not *habitués* of our churches; the second, an attempt to follow up the preaching with some personal influence. As to the first point, we have now only the vaguest information. One man has seen such and such a person, who, he thinks, is not a church-goer; and you will hear the same story a dozen times over. Let our regular church-goers sacrifice themselves sufficiently to stay at home, all of them, one

evening, or two or three evenings, no matter who preaches ; that would help us to some knowledge as to this attendance. We don't care to be at the cost of opening the theatre for those who can go to our ordinary houses of worship. The expense of these extraordinary services is mainly sustained by a few of the churches, and by a small number of givers in these. Are we really reaching the class we proposed to reach ? What we want is information. We are not satisfied that we have it. Moreover, is n't it high time, that, if we cannot bring the people to the churches, we should join them in any place where they will come ? As the matter stands now, it is impossible for our common congregation to do anything with their places of prayer on Sunday evenings. If we go by them, and wonder that they are shut, we may wonder, but we must not complain. In the present circumstances, what would be the use of opening them ? The people are all at the theatre. The present condition of things is most melancholy in this respect. Our basements and chapels are pretty well in use during the week, with our various missions, etc. ; but the great *auditorium* is closed, except for some two or three hours of all the seven days, and, even on Sunday, we hire hall or theatre. It is an intolerable piece of extravagance. If the pulpit is in the way, let us have a platform which can be laid down for the evening. If the minister's gown is in the way, let him stand forth without it. If the pew-doors are in the way, let the pew-doors be taken off. We cannot consent to this abandonment of churches. They are much better fitted for worship than the halls or the theatres. If they are not, they should be reconstructed. If the preachers are not the right preachers, let us have some who are. Who are the people who will not come to an altogether free church, simply because it is a church, but are willing to have church-goers subscribe thousands of dollars every year to open another place for them, sending, perhaps, their own ministers ? It is an expensive whim, to say the least about it. Whatever might be the result of the investigation, of one thing we are already sure. There is a great deal of exceeding unreasonableness in the complaint of closed churches. It is not that

the churches are closed, but that so few care to go to them. How is it in the summer? We will agree to provide all summer worshipers with a pew apiece, unless for the day some celebrity is in the pulpit. Many persons want their church open in summer, that they may go to it when nobody else preaches whom they are specially desirous to hear. So, of a Sunday evening, the chapels of our fraternity, which are altogether free, will be only half-full, if, like most of our churches, they are not closed, and we hire the theatre. Our railroads all want double tracks, but they are not in the habit of running double trains the same way. We never pass one of our closed churches without an uncomfortable feeling.

Then as to the second point. What would the great Methodist movement have amounted to, had it consisted merely of preaching from town to town, and from village to village? How absolutely necessary to follow up all that with a personal oversight and appeal, under a carefully planned system? Of course, a young person hearing the word of faith may be moved effectually to begin a new life, and the beginning may issue well, and yet oftener far nothing will come of it for want of the pastor's or class-leader's work. The minister at large gathers but few even in his attractive chapel: but *he knows all who are there*; and if *saving souls* is what we are aiming at, not advertising a denomination or making a stir, the minister at large has the advantage. It is an unpretending instrumentality: crowds do not go away because they cannot get a seat, but the kingdom of God cometh not with observation. Let us be understood. We would not deprecate what is done on Sundays in theatres. We only do not wish to have the churches abandoned for free services. We wish to know who they are that will not go to them, and so have them visited as well as preached to.

— CULTURE AMONGST THE MINISTRY.—We were glad to find Rev. O. B. Frothingham, all of whose words have not always pleased us,*entering a vigorous protest against the strange notion, which seems to be gaining currency of late, that the trouble with our liberal ministers is, that they are too

scholarly, and that what we want is to know less. We venture to say that we are not a highly educated body. Learning is not with us any more in any abundance. Our clever young men have not studied theology. Indeed, we are persuaded — though, in this, Mr. Frothingham will hardly agree with us — that we should have fewer Radicals, so called, if we had more and better scholars: at least there are too many (Mr. Frothingham is *not* one of them) who deny in matters about which they are densely ignorant. If only they would read a little Greek, and *study* metaphysics and moral philosophy! We do not believe that the world *is* to be saved by platitudes. There is a foolishness of preaching which Paul did *not* indulge in. Paul was better fitted to preach to the Gentiles than Peter was, and it is a pity we have not more like Paul in our day to reason with our reasoners. We want faith indeed more than we want anything else, and we are nothing without it; but if any one would add knowledge to his faith, that he may not be compelled to ring the changes upon the same thing in precisely the same way fifty-two or one hundred and four times in the year, to say nothing of extraordinary occasions do let him, in the name of all patient congregations; let him, complete his education!

— LIBERAL ORTHODOXY.—The Rev. W. H. H. Murray promises to be a representative of this phase of thought. He looks for the union of a portion of the Trinitarian Congregationalists with their Unitarian brethren. We hope that his expectation will not perish. We chanced to be spending an hour, a few days since, in one of the most Orthodox towns in our state, where we were formerly settled in the ministry. A friend, who belongs, we suppose, to the left wing of Unitarianism,—at all events, does not belong to the extreme right,—said, “If we had had in the old church such a minister as they have there now, when the Unitarian society was formed, we never should have separated from our old friends.” Undoubtedly there is a movement towards*union. It cannot, however, be direct and of purpose. Gradually the Spirit leads the thoughtful and the faithful into a truth which unites them.

They see that all Christians are Unitarians in a sense ; that they do not and cannot believe that the Godhead is three in the same sense in which he is one. The movement is not all on one side. Let Mr. Murray preach in Park-Street Church as the ministers preached there when the present writer was a boy, and he will empty the house as rapidly as he has filled it. *Those who come out of the controversies and denials of the present age earnest and uncompromising Christians, Theists and more, believers in the Father and the Son, will be united.* The only controversy of any moment is that between Christianity and no Christianity, which will prove to be a controversy between religion and no religion ; and any one who keeps his faith at all will keep it in a way which every reasonable and well-instructed Christian of every name will pronounce satisfactory.

— THANKSGIVING OUT OF SEASON turned out better than was feared. It did not fall on an Indian-summer day : indeed we just escaped a snow-storm. And yet some one must set President Grant right as to the eternal fitness of the last week in November for that festival of festivals. The mischief was sensibly felt in the advanced price of the only fowl the sacrifice of which belongs to the feast of ingathering. New England will not come right again until the mistake, if it was a mistake, has been rectified, or the deliberate innovation, if it was such, abandoned. We have ventured to print a Thanksgiving Sermon under the somewhat unprincipled and yet common disguise of an article with a heading, because the discourse was an exceedingly old-fashioned one, and did not treat of Tariff, or the Gold Question, or Woman Suffrage, or Co-operative Housekeeping, or the Income Tax, or any other of the topics with which, of course, the preacher has a profound acquaintance, and about which he entertains very original views ; because, in short, it was simply a sermon for the day upon the uses of the day. Why not keep to these in our discoursing, and let other times have their own topics ?

— THE BIBLE IN OUR COMMON SCHOOLS.— Long ago, and again and again since, we have earnestly argued that it is a

mistake to retain the Bible, or indeed any form of religious instruction, in our Public schools. Any man or woman, or company of men or women, not content with such schools, should be free to found and *to pay* for others. But see what the government of New York has been doing, and how badly Protestants as well as Roman Catholics have been behaving. The following is from "The New York Observer."

"THE SECTARIAN SCHOOL FUND.—\$171,630.40 paid to Romish schools in New York City.—The work is done. The sum of \$214,928.40 has been divided among the sectarian schools of this city, under cover of a deceptive provision smuggled into the school-bill last winter, hastily passed in the Legislature, and quietly submitted to by the people.

"An injunction ought to have been served upon the distributing officer, and, if it is not too late, it should be served upon the Controller of the city, restraining him from paying out the money. The law is not only unjust (*that* is no objection to it as things go now), but it is defective, and actually fails to define itself. It appropriates the money for the support of schools whose scholars *are not provided for by the public schools*. As there are no children in the city for whom provision is not made in the public schools, the law fails to meet the case, and ought not to be carried out. An injunction, arresting the swindle just here, would bring the case before the courts; and, if there were *any* justice to be had in the courts, the people might be saved from the fresh burden imposed upon them by this iniquitous enactment.

"The 'distribution' is published in full on another page of this paper. It will appear, from a careful study of that column of figures, that a few Protestant schools (chiefly Episcopalian) applied for and obtained a share in the money. They have as good a right to it as the Romanists. But we would not have asked for it, nor have taken it. The money is not honestly obtained from the Treasury, and we would not be receivers of it.

"And several of the schools not marked with the *star* in that list are Romanist schools, though not so named. As it is, the Romanists are endowed with the sum of \$171,630.40, and the others get the balance,—\$43,298.

"This is the condition to which we are reduced by the political influence of Romanism in the city of New York.

"There is no probability that relief can be had from the politicians of either party. The Democrats have the Irish vote, and the Republicans want to get it. This donation to the Roman Catholic Church is simply a bribe to keep or get Irish votes. The little amendment that has given all this money to sectarian schools was introduced into the Senate by a Democratic politician, adopted by a Republican Senate and a Republican Assembly, and approved by a Democratic Governor, so that both political parties are equally responsible for the imposition of the measure upon the people."

If we wish to strengthen the effort which the Romanists are now making to secure schools of their own to be supported by what they claim as their part of the Public School Tax, we cannot do it better than by insisting that the children shall read each a verse out of the Protestant translation of the Scriptures, or shall chant or otherwise repeat the Commandments. There is neither justice nor expediency nor safety for our schools, nor peace, save in the recognition of the broad principle, that in the week-day schools the education is to be secular and simply moral; whilst religion, in all its forms, must be left for parents, Sunday teachers, and pastors. We have no sympathy with those who make "the Bible in our Schools" a Protestant war-cry. Indeed, to retain the Bible in school, even if the Roman Catholics had no objection to it, is one way of bringing the Bible into dishonor. We all remember what a mechanical and dreary business it was, that reading of Scripture. So used, it made no one "wise unto salvation." This matter, as any one can see who reads the newspapers, is rapidly coming to an issue. We would never abandon our public-school system. In order to maintain it, we would throw out everything incongruous, or of which any denomination of Christians may fairly complain, as the Romanist from his standpoint may of the Protestant translation of the Bible. Not a cent should be voted for any school whatsoever, save for those which would confine their instruction to secular branches and plain morals.

RANDOM READINGS.

'THE AMERICAN UNITARIAN ASSOCIATION,

It is presumed, had large success in the contributions of the second Sunday in November, though the day was stormy. Let the Association make another appeal, one that shall wake the churches out of sleep to a higher and more intense spiritual life. Quite as much as church extension, we need church life within. A revival of religion, pure and undefiled in our parishes; individual self-consecration to Jesus Christ, the Head of the Church, to live his life and do his work in the world. If we had some Sunday for simultaneous preaching and praying, throughout the length and breadth of the denomination, for a new conversion unto Christ, and a new baptism into his love, we might possibly have a new pentecost of blessing and enlargement within; of repentance, conversion, and consecration to the Lord. We need it; and, if once had, our churches would not need strong external appeals and appliances for contributions, but they would flow spontaneously and perennially, like living springs. We have men enough of power and eloquence, if sanctified to such a purpose. Let preachers and laymen speak and pray simultaneously for repentance and remission of sins, and the load of secularism, which crushes out the life of our churches, might be lifted off, and the breathings of the Holy Ghost come through them like summer gales.

WHAT EVERYBODY OUGHT TO KNOW.

THE "Scientific American" says this:—

If one portion of vegetables be boiled in pure distilled or rain-water, and another in water to which a little salt has been added, a decided difference is perceptible in the tenderness of the two. Those boiled in pure water are vastly inferior. Onions, so boiled, are almost entirely destitute of color or taste; though, when cooked in salted water, they gain a peculiar sweetness and aroma. They also contain more soluble matter. Water which contains one-fortieth of its weight of salt is far better than pure, because the salt hinders the evaporation of the soluble and flavoring principles of the vegetables.

SUNLIGHT.

WE generally imagine that the sun of our planetary system is a very clever sort of a sun, not deficient at all in light and heat, especially about the middle of July, when we flee, panting, from the cities to the mountains and the sea, for the purpose of keeping cool. But our sun is a mere candle compared with some which blaze in the depths of space. Sirius, which is not a sun, but a system of suns, has eighty-six times our brilliancy. Even as yet we have not caught the full glory of the skies. "Vega blazes with the light of three hundred and forty-four suns like ours; Capella, with the light of four hundred and thirty; Arcturus blazes with the light of five hundred and sixteen; Alcyone blazes with the light of twelve thousand." So says the author of "*Ecce Cælum*," or Parish Astromony. Our sun, which is large enough to fill up nearly all the space between us and the moon, would fade away and become invisible, "as a dim candle dies at noon," in the near presence of those majestic monarchs of day which we call twinkling stars. What glories must the statellites of these monarchs enjoy! What an organization must the people there have, so as not to be turned to ashes in such a noontide, and what eyesight not to be blasted with excess of light! Curious enough, too, the light of those vast sun-systems is not colored like ours. It is sometimes green, sometimes ruby, sometimes blue, and that of the north polar system is yellow, and the people of its statellites have yellow days.

A WAIF.

THE following song, exceedingly sweet and plaintive, comes to us from a mysterious source. It seems not to have been written by any one in the flesh, but dropped down itself from somewhere. Has any one ever seen or heard anything like it, we wonder? It has all the tenderness of Burns, but we never saw it in print,

WHEN MARY WAS A LASSIE.

The maple-trees are tinged with red,
The birch with golden yellow;
And high above the orchard wall
Hang apples, rich and mellow;
And that's the way, through yonder lane
That looks so still and grassy,—
The way I took one Sunday eve,
When Mary was a lassie.

You'd hardly think that patient face,
 That looks so thin and faded,
 Was once the very sweetest one
 That ever bonnet shaded ;
 But when I went through yonder lane,
 That looks so still and grassy,
 Those eyes were bright, those cheeks were fair,
 When Mary was a lassie.

But many a tender sorrow,
 And many a patient care,
 Have made those furrows on the face
 That used to be so fair.
 Four times to yonder churchyard,
 Through the lane, so still and grassy,
 We've borne and laid away our dead,
 Since Mary was a lassie.

And so you see I've grown to love
 The wrinkle more than roses ;
 Earth's winter flowers are sweeter far
 Than all spring's dewy posies :
 They'll carry us through yonder lane
 That looks so still and grassy,
 Adown the lane I used to go
 When Mary was a lassie.

HOW AN INFIDEL WAS CONVERTED.

No minister can preach to the condition of his hearers unless he goes among them, and knows their ways. Edward Irving was a tanner's son, and knew about leather. There was a certain cobbler who was a rank infidel, and was never seen at church. Irving sought him out, and found him on his bench, cross and taciturn. Irving took up a piece of leather, and began to discourse of its properties. The cobbler at length looked up, and became highly interested. He crept into church the next Sunday to hear Irving preach. He was convicted and converted, and became a believer, and used to say of the preacher, "He's a sensible man, yon: *he kens about leather.*"

MELANGE.

THE COMING ON OF NIGHT is thus described by Epes Sargent, in one of the beautiful passages of the "Woman Who Dared:"—

But when the morn shone crescent in the west,
And the faint outline of the part obscured
Thread-like curved visible from hour to hour,
And Jupiter, supreme among the orbs,
And Mars, with rutilating beam, came forth,
And the great concave opened like a flower,
Unfolding firmaments and galaxies
Sparkling with separate stars, or snowy white
With undistinguishable suns beyond,
They paused, and rested on their oars again,
And looked around,—in adoration looked ;
For, gazing on the inconceivable,
They felt God is, though inconceivable.

THE RAGE FOR CURIOUS, QUEER, AND STRIKING TITLES TO Books is not new ; and authors and publishers are aware that very often the success of a book depends upon its title. The title of the "Gates Ajar," we presume, secured a sale of at least ten thousand copies. The old writers were not very fastidious. Two hundred years ago a book was published entitled, "The Snuffers of Divine Love." Another, "Spiritual Mustard-pot to make the Soul Sneeze with Devotion." Another, "A Pack of Cards to win Christ."

THE NORTH STAR is not a star at all, but a systems of suns, revolving around a common centre of gravity. Its distance from us is one million five hundred thousand times one hundred and ninety million of miles. The mariner and fugitive slave have used light to guide them on their way which has been *forty-six years* in coming to them for that purpose. So says "Parish Astronomy," among numerous other good sayings.

THE LONDON QUARTERLY puts to rest the Byron controversy. Mrs. Stowe asks us to suspend our judgment, but it is impossible to suspend it very long in face of such crushing evidence. It is gratifying to know that a great genius, though bad, was not so bad as he might have been, and doubly gratifying to believe that his sister was a good woman, worthy of the love he lavished upon her, and whose sweet spirit shed almost the only sunlight which fell upon his dreary way.

MR. PEABODY'S BENEFACtion is the largest known in England in the history of private benevolence. An American philanthropist

has done more for English charities than any Englishman has ever done, a fact not to be named for boasting, but as a plea for the cessation of hatreds and animosities.

THE OLIVE LEAF, a small sheet published weekly at Waltham, contains some choice things, original and selected. We take from it the following beautiful sonnet by French :—

PRAYER.

Lord, what a change within us one short hour
Spent in thy presence will avail to make !
What heavy burdens from our bosom take !
What parched grounds refresh as with a shower !
We kneel, and all around us seems to lower ;
We rise, and all, the distant and the near,
Stands forth in sunny outline, brave and clear ;
We kneel, how weak ! we rise, how full of power !
Why, therefore, should we do ourselves this wrong,
Or others — that we are not always strong —
That we are ever overborne with care, —
That we should ever weak or heartless be,
Anxious or troubled, — when with us is prayer,
And joy, and strength, and courage, are with *Thee* ?

DR. HEDGE, in his pungent charge at Rev. Mr. Grinnell's installation, was hard on sensation preaching. He said the principal bond of sympathy between the preacher and the audience was shallowness.

A MAN AT A PRAYER-MEETING, who thought evidently that the greatest gift in prayer was volubility, rattled away for some time, quoting scripture profusely and promiscuously, and, among other texts, this : "O Lord, it is good for us to be here, and let us make three tabernacles, one for thee, and one for Moses, and one for Elias, *not knowing what he said.*"

LITERARY NOTICES.

The Cabin on the Prairie, by REV. C. H. PEARSON, is one of the "Frontier Series," published by Lee & Shepard. It is a story of a family who settled on the western frontier, and encountered all manner of hardships, not least among which were attacks from hostile Indians. We think the young people will find it entertaining and instructive.

S.

The Woman Who Dared. By EPES SARGENT. Roberts Brothers. Marriage is the most sacred of anything left us of the ruins of Eden. Hitherto it has been regarded as the sole prerogative of the lords of creation to take the initiative in regard to it ; and it cannot be denied that under this arrangement it has been most shockingly profaned. Half the woes from which the world suffers seem to come, directly or indirectly, from this profanation. In the new age that is dawning, it is proposed to divide this prerogative between men and women, in the hope that the latter, with quicker and clearer perceptions of the interior relationship of minds and hearts, and less in bondage to sensuous or sordid motives, may make this ordinance nearer what it should be. In Mr. Sargent's poem, this, and nearly all the topics incident to the woman question, are touched upon, Mr. Sargent being on the radical side. The poem develops easily and naturally, sometimes with passages of beauty, showing up, as it courses along, the wretched nature and consequences of mercenary marriages, brought about by the intrigue of selfish motives ; and when Linda, the heroine of the poem, keeps her destiny in her own hands, scorns to marry a man for his fortune and rejects him, and, having through struggle and energy made her own fortune, goes to the man she loves, and offers him her hand, the reader is prepared to applaud rather than condemn. The marriage turns out splendidly. Linda, notwithstanding her bold step, is one of the loveliest of women.

The tale unfolds with unflagging interest. It will be read for what it is in itself, and as one of the most important works in the literature of the new reform.

S.

LEE & SHEPARD publish two volumes of the "Charley Roberts

Series," by the author of "Forest Hills," a prize story,—*How Charley Roberts Became a Man, and How Eva Roberts Gained her Education*. They are pleasantly written books, descriptive of the struggles and difficulties of Charley and Eva in attaining to manhood and womanhood, and they are well adapted to stimulate a noble ambition in the hearts of the young persons who shall read these volumes.

The same firm publish another of the "Dolly Dimple Series," *Dolly Dimple's Fly Away*, a pretty little book for smaller children, with illustrations.

S.

The Intelligence of Animals, with Illustrative Anecdotes, published by Charles Scribner and Co., is a capital book in natural history, both useful and entertaining. A good book for boys and girls or for grown-up men and women. Buy it, and give it to the boys; for, while you open to them wonders of the animal kingdom, and the almost human intelligence there manifested, you are teaching lessons of mercy to our dumb animals and abhorrence of cruelty to the lower species. The book is largely and strikingly illustrated, and the anecdotes are very amusing.

S.

Nidworth, and his Three Magic Wands, is a semi-fairy story, by E. PRENTISS, published by Roberts Brothers. The first wand turns all it touches to gold; the second converts books into knowledge; the third enlarges the heart in the diffusion of disinterested love, which, more than knowledge and gold, gives happiness and peace. The beauty and pleasure of living for others, instead of self, is the lesson of the book, allegorically set forth.

S.

CHARLES SCRIBNER & Co. are placing the reading public under special obligations in the republication of *Froude's History of England*, the first volumes of which are already issued in clear and beautiful type, and in a style every way worthy of so great a work. The first two volumes carry the history from the opening of the reign of Henry VIII. to the execution of Anne Boleyn, covering the first perilous years of the English Reformation. Froude's style of narration has the prime qualities of the first-class historian. It flows clear as a limpid brook, without any gorgeous coloring or any tinge of party spirit. It has all the charm of story-telling, while it never loses the dignity of history, combining the simplicity of Herodotus with the severity of Tacitus. In the first two volumes, some of the

disputed characters of English history pass over the scene,—Fisher, Sir Thomas More, and Anne Boleyn. While Mr. Froude aims at impartiality, he shows an unwarrantable leaning towards the prerogatives of kingly power: but we must say that Henry VIII., after all his whitewashing, does not lose his blackness; and though the greatness of his character had evidently won the admiration of Mr. Froude, he must class nevertheless with Caligula and Nero. At the same time, Mr. Froude shows very clearly that the tyrant's plea of necessity in times of perplexing changes, when the state seemed to rock over a volcano, was a great deal more urgent in Henry's case than has generally been allowed. To More he hardly does justice: he does not even understand him. He has not a shadow of doubt of the guilt of poor Anne Boleyn, because "seventy noblemen and gentlemen," that is, two grand juries, the petty jury and twenty-seven peers, rendered a unanimous verdict against her, when they had no interest in the case. Mr. Froude forgets that this very unanimity is ominous of some secret and baleful influence from the throne; that Henry had predetermined that his wife should be put out of the way; and that a vote of "not guilty" must have been given under terrors which "noblemen and gentlemen" are rarely willing to face. He forgets, too, that confessions of guilt, made by prisoners who know that the case has gone against them before trial, are by no means conclusive. He leaves out facts and circumstances which show the duplicity and brutality of Henry; allowing little force to the fact that the king had formed an attachment and determined on a new marriage before poor Anne was executed, and was himself an adulterer at heart while charging the crime upon his wife; and Mr. Froude does not tell his reader how Henry, on the day of the execution, sat ready on his horse, booted and spurred for the chase, waiting for the signal gun in the Tower which told that the wife he had once fondled was a mangled corpse, when he rode off gaily to his sports and pleasures. All this Mr. Froude leaves out, so bringing into relief the best traits of the man whom he makes the hero of his history, and throwing into the shade the bad traits which prove him a moral monster, and the murderer of women to whom on any theory he was bound to show mercy.

The story of the nun of Kent—one of the most affecting romances of history—is told by Mr. Froude so as to invest it with new interest. She was the Spiritualist of that day; and Mr. Froude hardly enters into her case so as to render full justice to her, seeing only what endangered the throne of Henry and must be crushed out.

But, with all his leanings towards kingly power, the lights and shades of English history henceforth will not be estimated aright without Mr. Froude's volumes. He dissipates some of the illusions born both of Catholic and Protestant fanaticism, through both of which factions he contrives to steer without being sucked in. He fascinates his reader from the start ; and, without Macaulay's intensity and fire, he holds us to the close with an interest which sometimes thrills, and which never tires. For sale by Lee & Shephard.

S.

The Lake Shore Series, by OLIVER OPTIC, are in course of publication by Lee & Shephard ; and the boys, we are quite sure, will be transported with the announcement. Four volumes are already issued, *Through by Daylight*, *Lightning Express*, *On Time*, and *Switch Off*, and the two remaining volumes will be ready before this notice is in press. They have been published already in Oliver Optic's Magazine, "Our Boys and Girls." But the boys who read them as serials in the magazine are the more eager to snatch these handsome volumes and read the stories over again and look at the pictures, as we find to our cost while trying to keep hold of them long enough to read them for this review. They are capital books for them ; the best reading after books of historical pictures and biographies. Very shabby villains there are in Oliver Optic, but so presented that the boys will detest their vices ; while the brave little hero, Wolf Penniman, figures through all the volumes, winning our admiration more and more. He is well and skillfully drawn, showing how in the boy manly courage can be combined with Christian conscientiousness. Let all the boys get the books and read them, which they will be sure to do if they once begin ; and, what is more, let them imbibe the heroic spirit of Wolf Penniman. S.

A Compendious German Grammar, by so competent a scholar and teacher as PROF. WILLIAM D. WHITNEY, of Yale College, will be very welcome to those who have been hindered in their study of this interesting language by one and another unsatisfactory manual. It can be had at Urbino's.

L. Kehoe, Catholic Publication House, 126 Nassau St., New York, issue *The Patriot's History of Ireland*, by M. F. CUSACK. The reader of this book will never again be astonished, if he has ever been before, at the readiness with which the Irishman betakes himself to the arbitrament of force in the settlement of personal or other

difficulties. He is only true to the national tradition. The wonder is that there should be an Irishman still on earth.

Adventures on the Great Hunting Grounds of the World. By VICTOR REUNIER. Illustrated with twenty-two wood-cuts. New York: Charles Scribner & Co., 1869. An exceedingly interesting book of adventure, and manual of information as to the habits of wild animals. Some of it will try weak nerves not a little, but it is wholesome compared with the sensationalism of the prevailing novelettes.

Planting the Wilderness makes one of the "Frontier Series," by JAMES D. MCABE, JR., from the house of Lee & Shepard, 1870, and it has the singular merit of being true to life.

Messrs. Hurd & Houghton publish a very entertaining, instructive, and well illustrated book, under the attractive title of *An American Family in Paris*.

REV. MR. SHACKFORD's Introduction gives increased value to the selection from the *Tales of Berthold Auerbach*, which is the seventh of the "Handy Volume Series."

Messrs. LEE & SHEPARD publish a handsome volume of thoughtful paragraphs upon *Christian Experience, the Christian Graces, Christian Effort, and the Source of Strength*, by C. A. MEARS, who is already favorably known by a work similar to these, *Living Thoughts*.

Ballads of New England, by JOHN GREENLEAF WHITTIER. With illustrations. Boston: Fields, Osgood & Co., 1870. This beautifully illustrated, and exquisitely printed volume will be one of the most prized gift-books of the season. Of the poems which are so fairly set forth, there is no need that we should say anything. They have long since sung themselves into the hearts, not only of the New-England people, but of a great multitude beyond these states. Whittier contents us beyond any poet of our country,—we had almost written, beyond any poet of our time. The selection is choice, and the pictures grow out from the words beyond most pictures of the sort. They are the touches of a very skillful hand.

The Building of the Ship. By HENRY WADSWORTH LONGFELLOW. With illustrations. Boston: Fields, Osgood & Co., 1870. Less successful in its illustrations than the Ballads, as indeed there was

less to call into happy exercise the artist's gifts, it is nevertheless a beautiful specimen of book-craft in type, paper, binding, and form.

We have received from William V. Spencer, PROF. C. C. EVERETT'S *Science of Thought*. We have read enough to have become deeply interested in the book, but not enough yet to do it anything like justice in the way of a notice, which we must defer for the present. We must add, however, that the book is *not* dry, and is even entertaining, and comes very near our times.

The only complete collection of the *Poems* of JAMES RUSSELL LOWELL will be found in the beautiful diamond edition of Messrs. Fields, Osgood & Co., which has just been issued.

Messrs. LEE & SHEPARD publish *The Sunset Land, or The Great Pacific Slope*, by REV. DR. TODD, of Pittsfield. Read it and save the trouble of going over the ground yourself. The same firm sends out the *Rosa Abbott* and the *Elm Island Stories*, five of each, and the sixth of each in preparation.

Stories from my Attic. By the author of *Dream Children* and *Seven Little People and their Friends*. With illustrations. New York: Hurd & Houghton, Cambridge Riverside Press. 1869. A book which will yield to the young readers not a little pure pleasure.

We have received the first two volumes of Hurd & Houghton's new author's edition of HANS CHRISTIAN ANDERSEN's works, *The Improvisatore* and *The Two Baronesses*. The genius, poetry, and romance displayed in these two books cannot fail to attract the few who have not read them; and those who have already read and learnt to admire them will be delighted to find so attractive an edition, the print and binding of which is all that can be desired.

The Primeval World of Hebrew Tradition. By F. H. HEDGE, D. D. Roberts Brothers, Publishers. This book comes to us so late, that we must defer our notice until the next number. We are unwilling to read in haste what we would enjoy, and are sure to enjoy at our leisure, or to set down any hurried comments upon words which are so freighted with thought.

Chas.

Terms, \$5.00 per annum, payable in Advance. Single Numbers, 50 Cents.

THE MONTHLY
RELIGIOUS MAGAZINE.

—
DECEMBER, 1869.
—

EDITED BY

REV. EDMUND H. SEARS AND REV. RUFUS ELLIS.

—
“THE CHURCH HEARETH NONE BUT CHRIST.” — *Martin Luther.*
—

BOSTON:
LEONARD C. BOWLES, PROPRIETOR.
NO. 13 BEACON STREET,
Sold by CROSBY & DAVRELL, 100 Washington Street.

THE
Monthly Religious Magazine,
FOR FAMILIES.

Vol. 42.—No. 6.

DECEMBER, 1869.

Whole Number, 312

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RELIGIOUS MAGAZINE,
FOR 1870. *December*

REV. EDMUND H. SEARS AND REV. RUFUS ELLIS, EDITORS.

TERMS.—Five Dollars per annum. Single Numbers, 50 Cents Each.

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<i>Twelve, " "</i>	<i>3.50 "</i>
<i>Twenty-five, " "</i>	<i>3.00 "</i>

THE Proprietor would inform the subscribers and friends of this Magazine, that it will be continued this year in charge of the present Editors, with some new features and improvements, and with the aid of old and new contributors, we hope to make the work satisfactory and acceptable to our readers.

First, a LEADING ARTICLE written expressly for this Journal, expressing the results of the highest Christian thought, to which the periodical is pledged.

Second, A SERMON, with a variety of short articles in prose and poetry, of a religious and practical character, which may meet the wants of families,—the elder and the younger members of the household—and be of service in the work of Christian training, and useful to Sunday School Teachers.

Third, an article entitled "The MONTH," to contain a brief summary of the religious periodical literature of all denominations, with other matters of general interest, selected from both foreign and American papers and magazines, to be prepared by the Junior Editor.

Fourth, RANDOM READINGS. This Department will be in charge of the Senior Editor, and comprise short, original and selected Articles.

Fifth, LITERARY NOTICES. Books sent to the Editors, will be reviewed, and a number of the magazine containing the notices, sent to the Author or Publisher.

We shall endeavor to make the "Monthly" what it was intended, and will aim to be,—an instructive and interesting Religious Magazine for family reading.

All communications for the work must be addressed to the Editors.

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The custom of advertising in Monthly and Quarterly Magazines has much increased, we are informed, in England, as well as in America, the past few years. One advantage in this mode of advertising is, that periodicals of this character are not destroyed, as newspapers are, but preserved through the year or longer, if not bound into volumes. These reasons have influenced many persons to adopt this mode of advertising.

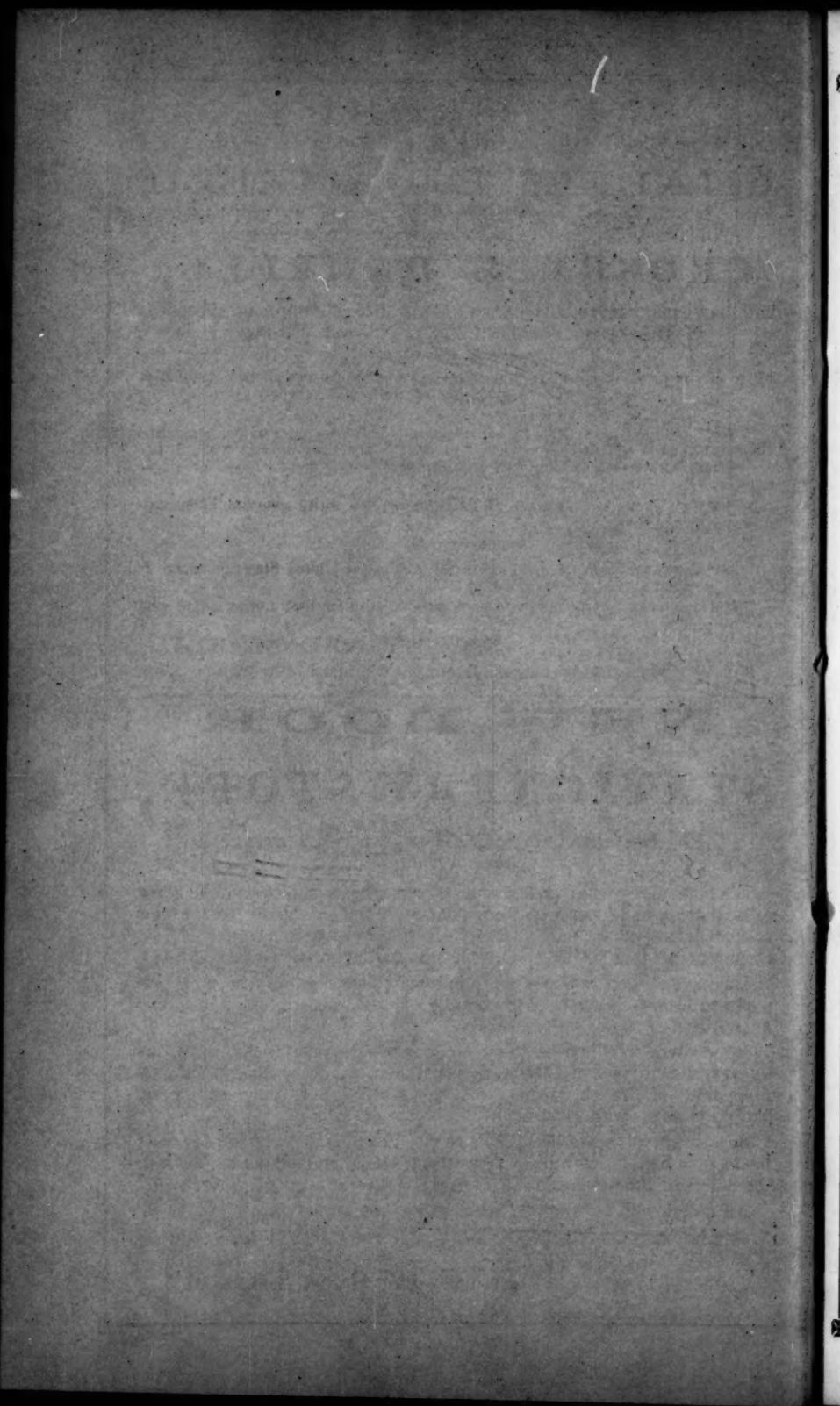
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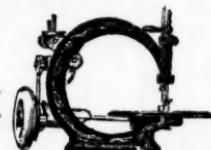
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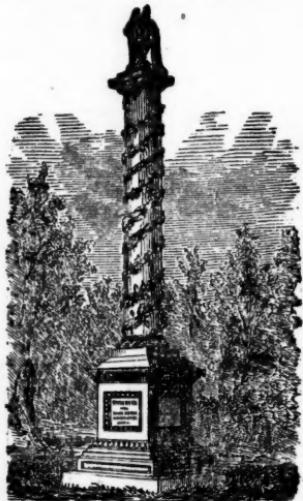
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BOSTON:
LEONARD C. BOWLES.
1869.

Francis H Brown
289-411
Nov. 21, 77.

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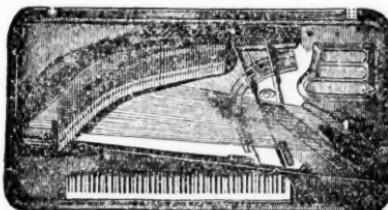
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